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RELIGIOUS VOCATIONS FOR WOMEN

ANY priest whose ministry brings him into contact with religious communities of women cannot but be disturbed by the present fall in the number of vocations. Whether the "crisis" is sufficiently well known to the general body of clergy is doubtful, for there is no detailed survey of religious communities in this country to bring home to them the gravity of the situation. But the continual and urgent appeal for postulants made by Superiors reveals that there is a problem which calls for immediate and careful attention. The fall in numbers in certain communities has been so serious that, were the decrease to continue, their future continuance would seem to be in jeopardy. This is particularly true of many contemplative houses, where it is not unusual to hear that over the past few years postulants have numbered no more than two a year—if even that number. The word "expansion" has therefore been noticeably absent from many Orders and Congregations for some time, all their efforts being concentrated simply on survival. And, let it be said to our shame, in their endeavour to find more vocations, it is to Ireland rather than to England that they have to direct their attention. Having no figures to hand, one can only hazard a guess and say that, were it not for Irish girls, many of our religious houses would have to close tomorrow.

It is not that many of our own Catholic girls lack generosity or zeal: they simply lack encouragement, whether from priests, from their surroundings, or from the religious Orders themselves. How can we expect young girls to be attracted to a way of life whose present devotees appear tired, worn out, and overworked, so that they are unable to give proper attention either to their spiritual exercises or to their necessary recreation? With the shortage of new postulants, there has taken place a corresponding rise in the average age in a community, with the consequence that the work has fallen on the shoulders of a few, who

are trying valiantly now to fulfil duties which had been laid upon them when circumstances were much more favourable. This is a state of affairs that should be rectified as quickly as possible. It is impossible for the life of any community to flourish unless the interior life of its members is sound and well cared for, but today the continued demands made upon these heroic sisters make it difficult for them to devote sufficient time to the necessary formal exercises of piety. There is a limit to the maxim "laborare est orare", and the faces of many religious betray the fact that this limit has been reached. Small wonder, therefore, that postulants are no longer flocking to the religious life.

A decline in the number of vocations is serious enough, but the situation is aggravated by a corresponding decline in their quality. It is only to be expected that Superiors cannot be so careful in their choice of candidates when these are so few and far between.

This problem is not confined to England. In France, for example, the situation would appear to be even more desperate. That was the considered view of Père Plé, O.P., the indefatigable editor of *La Vie Spirituelle*, who recently visited this country. Germany and Holland are also experiencing the same difficulty, to judge from recently published articles in the French Dominican Review.

The clergy in France, however, have not been idle. In 1946, a group of regular and secular priests was banded together under the general direction of the Editors of *La Vie Spirituelle*. Since that year the group has held several "Journées d'Etudes", during which they discussed the chief problems facing religious in modern conditions and suggested various remedies. The deliberations of three of these meetings have now been published, under the titles "Directoire des Supérieures", "Adaptations de la vie religieuse", and "Pours les maîtresses des novices". During the intervals between the meetings of this group the Editors of *La Vie Spirituelle* have continued in their Review the work of helping the adjustment of the religious life to the new situation.

All concerned in these discussions are at one in declaring the imperative need of facing facts. The conditions of modern life have wrought immense changes in the upbringing and outlook of our Catholic girls, and Orders and Congregations cannot

afford to ignore these new circumstances, but must adapt themselves accordingly. A careful attention to modern conditions will suffice to reveal the measures that ought to be taken both by priests and by religious Superiors to remedy the present penury of vocations.

There is hardly need to point to the loss throughout society of all sense of the supernatural life, and the consequent decadence in moral principles. Nowhere is this more evident than in the modern approach to marriage and the procreation of children. A family with one child, two at the most, is now regarded as normal. Obviously, both number and quality of vocations are bound to suffer in consequence. The only child does not easily leave her parents, and, if she does, she is bound to present more difficulties to her fellow-sisters and to her Superior than a girl already accustomed to a form of community life. She will therefore require a special approach from those responsible for her formation in Religion.

Then there is the actual upbringing of the girl to be taken into consideration. Self-denial, obedience, love of chastity are virtues notably absent from present-day society and education centres. They are regarded as signs of weakness rather than of strength. Attention is centred on the body: the cultivation of its beauty and strength, the satisfaction of its desires. The evangelical counsel of chastity is regarded as a museum-piece, the meaning and beauty of which are no longer remembered. And on this point perhaps priests themselves cannot escape all blame. From every pulpit and over every conference table the grandeur of Christian marriage and Christian motherhood has been extolled without ceasing, in an endeavour to counteract the modern approach to marriage. This is excellent, and indeed necessary, but there is danger of a lack of balance. Surely a priest ought to be at least equally insistent on the superiority of the state of consecrated virginity, of the practice of the evangelical counsel of chastity. Priests themselves take this for granted, but from what source will the modern girl hear of the meaning and excellence of a life totally dedicated to the service of God, if not from the priest?

A further factor in this complex problem was mentioned by Père Plé, in an address to a Conference of Religious Superiors

held at Paris in June 1947, when he pointed out that the young woman of today is in the midst of a "crisis of emancipation". She has no desire to be subject to husband, home or family, or to be tied down by them. It is the desire for independence that rules her life, and the vast number of careers now open to women tends to encourage it. How utterly foreign to the ears of the modern girl are the words "obedience to rule", "obedience to superiors"! Here are new obstacles in the way of priests and Superiors alike, both in the search for vocations and in the training of postulants.

Turning to the religious houses themselves, our fellow-priests on the Continent find many suggestions to make. Their general criticism seems to be that Orders and Congregations have not adjusted themselves to the times, and are often out of touch with the modern mind. There is, for example, the subject of "devotions", which usually abound in female communities. The modern generation is apt to question the utility of multiplying them, and desires to return to the Liturgy, pure and simple. There is also a general need throughout all communities for a simpler and deeper spirituality, one that enters into their work, instead of being apparently adventitious to it. The average Catholic knows little of this integration of religion with life, and communities of sisters should make it their aim to give a sound example of "religious living", which will then attract the modern girl.

Superiors charged with the government of women can no longer dispense with the modern science of feminine psychology. Their office invests them with a heavy responsibility, and is not one which can be accepted lightly, without previous training; few women—or men, either—are born rulers. What damage has been done, not only amongst religious themselves, but also amongst those who may have contemplated the religious life, by those Superiors who insist on the letter of the Rule to the detriment of its spirit, and by those who, forgetting that the vow of chastity leaves a woman's natural affection without an object, allow themselves to become surrounded by emotional attachments!

As regards the active works of a community, there is again a pressing need for readjustment. Owing to the high standard

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now required in the spheres of education and medicine, teaching and nursing orders cannot hope to succeed unless their subjects are allowed and encouraged to take their place beside lay students and so acquire the highest degrees possible in the different sciences. A young girl who wants to devote her talents to the service of her neighbour will hesitate to bury those gifts in a religious community, where her desire may not be allowed its complete fulfilment.

Finally, the dress used in many communities of women is often incompatible with the work they undertake, and it proves a real embarrassment to the modern girl. This is a problem that needs to be approached with realism by teaching and nursing Orders in particular, and by all those whose work brings them into contact with ordinary men and women. It is interesting to note that in Holland, in 1947, two congregations changed their habits completely. And one may point to the eminently practical dress adopted by the Medical Missionaries of Mary.

This sketch of the discussions that have taken place on the Continent, and especially in France, concerning the problems now facing religious communities of women is, of necessity, far from complete, and in my selection I have confined myself to the points which are equally true of this country. In any survey of the present position of religious here I am certain that they would all find their place.

Recently a document has appeared in France the importance of which cannot be over-emphasized. It consists of a series of decisions taken by the Cardinals and Archbishops of France during a meeting in March 1949, and was issued as the result of an enquiry into the present state of religious vocations in France.¹

It falls into three parts: the decision to create a national Committee for female religious (*Commission nationale des religieuses*): recommendations to the clergy: recommendations to Superiors.

The rules and final composition of this Committee are still in course of preparation, but its general character has already been determined. It is to consist of nine sisters, three representatives from the teaching Orders, three from those engaged in nursing or social work, and three from those concerned in parochial education. They are to be elected for three years, and are

¹ The French original appears in *Supplément de La Vie Spirituelle*, 15 August, 1949.

to be presided over by S. Exc. Mgr Courbe, assisted by the Vicar General of Paris, Mgr Brot. The essential aim of this Committee is to maintain a permanent co-operation between the three types of Orders already mentioned, to inform the hierarchy of their activities and different needs, and then to hand on to the various congregations the directives and recommendations of the hierarchy. But the Committee is forbidden to interfere in any way either with the government or with the interior life of these communities. Incidentally, it seems that so far the contemplative Orders are not represented.

The recommendations to the clergy are so valuable that I venture to reproduce them in full:

In order to correct the opinion held by so many of the faithful and by Christian families on the subject of religious vocations for girls, it is essential that the priest himself be convinced of the excellence of religious perfection. It seems that a special course could be given on this point in the seminary.

The clergy ought to take particular care to mitigate the consequences of an excessive and unbalanced propaganda regarding the lawful spirituality of Christian marriage. They must not hesitate to teach the superiority of virginity consecrated to God over the state of marriage.

It is important that the clergy make it their duty to respect with scrupulous care a true vocation to the religious life, and not to endeavour to deflect it for the sake of the parish or of Catholic Action movements.

In determining women's vocations, the parish clergy, chaplains of Catholic Action movements, and confessors, should keep before their minds the excellence of a life entirely dedicated to God by means of the evangelical counsels, as well as the advantages and security that result from entering an Institute, whether religious or secular, canonically approved by the Church.

The clergy, both regular and secular, should show esteem, love and appreciation of religious congregations and communities. They should make it a point of honour to answer criticism levelled against the sisters, which arise from a misunderstanding of the real nature of the religious life.

Priests should never forget that it is from them that the sisters expect a clear understanding both of the obligations and of the privileges of their state of evangelical perfection.

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In particular, priests must ponder carefully their responsibility, both as a body and as individuals, towards the sisters, and also their obligation to fulfil carefully the duties laid down by canon law: superiors, confessors, chaplains and preachers alike.

Their ministry, so far as it concerns religious, should be considered a special and particularly delicate one. Grave harm to souls will be the result of discharging it without preparation or attention.

On this point, we would recommend the following:

1. In each diocese, one priest, or several priests, should specialize in the spiritual care of religious communities, and in the instruction of the parish clergy about their duties as ordinary or extraordinary confessors, and about the conferences which they give to the sisters.

2. An important place should be accorded in clerical publications to the instruction and assistance of priests in their ministry among religious.

3. A more active co-operation with the regular clergy would be desirable, for they are well acquainted with the practice of the religious life, and are often closely related to female congregations by reason of a common foundation.

4. Finally, it is essential that the clergy look for means of bringing the sisters into the full stream of parochial life, and not deprive them of all apostolic responsibilities, which priests are more and more inclined to entrust to lay people.

These recommendations are followed by another series, intended for the Superiors of the various congregations. The main idea underlying these counsels is an appeal to Superiors to adapt themselves and their community to the mind and outlook of the modern girl: "By her studies or by her work, in her family as well as in her parish, the young girl of today has been taught initiative, to take on responsibilities. She is accustomed to a more individual and freer type of life than that of the past."

The Cardinals and Archbishops point out that she has lost the taste for traditional devotions, which often make unreasonable demands on fraternal charity, and she prefers to return to the Liturgy and Sacred Scripture. Consequently, it is important, when training a novice to mould her life according to a fixed rule, to give her the reasons for the various traditions and customs of the community, and, above all, to show her how

every rule or command is simply a practical manifestation of the ideal portrayed in the Gospels.

The document continues:

In the matter of hygiene and medical attention, of food and sleep and recreation, even the lower classes of society are today more exacting in their demands. In the past, entrance into a convent implied for many girls—particularly for those from rural surroundings—a rise to a higher standard of living, often less laborious and far more enlightened on many points.

A change has also occurred in the sphere of the lay apostolate:

From an early age, the young girl has been trained in the ways of Catholic Action and she does not regard herself as free to surrender her apostolic responsibilities. In her religious life, she wants to remain an intelligent helper of the female movements of the laity.

The Assembly emphasizes the need for keeping the spiritual welfare of the sisters in the first place.

Each one of them has a right to an interior life which will allow her to preserve intact the total consecration which she made of herself at her profession. It is not fitting that, owing to a lack of doctrinal instruction, some of the sisters should be forced to admit that their religious knowledge is less than it would have been had they remained in the world, or that they should regard themselves as less useful for the salvation of souls. For any institute, the fundamental condition of success in recruitment lies in the happiness shown by its members in living their vocation.

Furthermore, congregations would be well advised to limit their undertakings to those which can be performed by their able-bodied members, in order to avoid overwork, which undermines health, is detrimental to the interior life, and in due course prevents them from carrying out satisfactorily their professional responsibilities.

Superiors should not persist in going to any lengths to keep their sisters in certain houses, whether public or private, the upkeep of which leaves no time for the fulfilment of the exercises prescribed by their Rule, or which keep them in a state unbe-

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coming to their position as religious and are prejudicial to the moral influence to which they have a right. They should remember that even if present-day society no longer relies on congregations of religious to take control of all hospitals and schools, their task is no less important than it was in the past: the Church looks to them to keep constantly before the eyes of teachers, social workers and nurses, an example of a professional life nourished by the ideal of the Gospel.

The Assembly concludes with a plea to congregations not to neglect the technical and professional training of their young religious.

Comment on this admirable document would be superfluous. Although it was issued primarily for the priests and religious of France, it is equally applicable to all in England, and merits careful consideration. The present situation of religious in England may not be as desperate as on the Continent, but who dares say that it may not become so, unless we adopt some such measures as laid down by the Cardinals and Archbishops of France?

G. W. SHELTON

THE PRIEST—THE APOSTOLATE—THE SPIRITUAL LIFE

AT the time of prayer or during our retreats we priests surely love to recall the morning of our ordination. We remember how, after the most careful preparation possible, we knelt before the Bishop to be reminded that we had been chosen as the successors of the seventy-two disciples commissioned by Christ Himself, and that we were being ordained to help the Bishops in their work, just as the seventy-two assisted the Apostles. To us as well as to them Christ spoke, sending us forth to save souls: "The harvest, he told them, is plentiful enough, but the labourers are few; . . . He who listens to you, listens to me; he who despises you, despises me" (Luke x, 1-16).

Turning to our New Testament we find that this very chapter of St Luke concludes with the parable of the Good Samaritan, which illustrates the duty of all to love their fellow men as they love themselves. We have been called to the apostolate of love; zeal for souls is the vocational virtue of the priesthood; and zeal is simply love in action. "The first and most important obligation of the priest," St John Eudes tells us, "is to labour for the salvation of souls. For that purpose Christ established the priesthood in the church."¹

The God-man invented a special title for us, a title which perfectly describes the task He appointed for us. "As he walked by the sea of Galilee, Jesus saw two brethren, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen); and he said to them, Come and follow me; I will make you into fishers of men" (Matt. iv, 18-19). "Fishers of men"—Christ's own designation of the priestly apostolate! Well did the Apostles understand what Christ meant to convey by that. Fishing meant launching out into the deep, braving the fiercest tempests; it meant hours of toil, loneliness and danger; it meant separation from loved ones; it meant, perhaps above all, effort and work. There were few lives tougher than that of a Galilean fisherman; few callings required more courage or perseverance. The very title conferred on us by Christ is a perpetual challenge to our apostolic zeal.

In his translation of the New Testament Mgr Knox has contrived by the addition of a single word to express very forcibly Christ's meaning in commissioning His Apostles. "The task I have appointed you is to go *out* and bear fruit" (John xv, 16); "Go *out* all over the world, and preach the Gospel to the whole of creation" (Mark xvi, 15); "You, therefore, must go *out*, making disciples of all nations" (Matt. xxviii, 18). That word "out" conveys the sense of urgency in Christ's command. He holds before the Twelve an ideal, which is nothing less than the approaching of every soul with the Gospel message.

In the Encyclical *Ad Catholici Sacerdotii* the late Pope applied the command of Christ to us, the twentieth-century successors of the seventy-two. "Like the zeal of Jesus described in Holy Scripture," he said, "the zeal of the priest for the glory of God

¹ *The Priest*, p. 131.

and the salvation of souls ought to consume him. It should make him forget himself and all earthly things. It should powerfully urge him to dedicate himself to his sublime work, and to search out means ever more effective for an apostolate ever wider and ever better. The Good Shepherd said: 'And other sheep I have that are not of this fold; them also I must bring'; and again, 'See the countries for they are white already to the harvest.' How can a priest meditate upon these words and not feel his heart enkindled with yearning to lead souls to the Heart of the Good Shepherd? How can he fail to offer himself to the Lord of the harvest for unremitting toil? Our Lord saw the multitudes 'lying like sheep that have no shepherd'. Such multitudes are to be seen today not only in the far distant lands of the Missions, but also, alas! in countries which have been Christian for centuries. How can a priest see such multitudes and not feel deeply within himself an echo of that divine pity which so often moved the Heart of the Son of God?—a priest, We say, who is conscious of possessing the words of life and of having in his hands the God-given means of reparation and salvation?"¹

The Holy Father here confronts us, priests working in the British Isles, with one of the greatest problems with which we have to concern ourselves. We are living in countries which have been Christian for centuries, but we are surrounded by great multitudes for whom Christianity means little more than a sense of common decency. We all know how the "echo of that divine pity which so often moved the Heart of the Son of God" reproaches us with failure to approach these souls; our hearts are surely "enkindled with yearning to lead" them "to the Heart of the Good Shepherd". Our anxiety is all the greater when we recall how Canon Law repeats for and to us the call of Christ: "Let local Ordinaries and pastors regard those non-Catholics living within their dioceses and parishes as committed to their care in the Lord" (canon 1350).

Our greatest source of confidence is the knowledge that ours is a sacramental state. By virtue of the fact that we are ordained preachers of the Gospel we are entitled to unique sacramental graces to enable us to carry out the mission to which God has called us. As priests we are, of course, in the closest possible con-

¹ C.T.S. Edition, pp. 33 and 34.

tact with grace, especially when, standing at the altar, we take the place of Him who is both Eternal Priest and Infinite Victim. Our souls must be reservoirs of tremendous graces. Yet they are not given us for ourselves alone; it is for our people that we sanctify ourselves. "I dedicate myself for their sakes, that they too may be dedicated through the truth" (John xvii, 19).

Holiness is the principal aspiration of the truly priestly heart, for every priest knows that it is only through his own holiness that he will be able to lead the souls of others to God. Again and again we are reminded on our days of recollection and during our retreats that true zeal must spring from holiness of life and from that source alone. But far less frequently do we hear developed another line of thought, namely that it is precisely through the exercise of zeal that we increase our priestly virtue and our power over souls.

The way to sanctity for anyone is through the perfect performance of the duties of his state of life. If these are neglected there can be no great holiness. Now, one of the principal duties of our state of life as secular priests is the apostolate. Therefore it is through the apostolate that we are meant to sanctify ourselves. In our case, since our state of life is a sacramental one, we are aided in the task of acquiring holiness by sacramental graces. We receive those graces to enable us to fulfil the great mission to which we have been called, and through using them we further sanctify ourselves, making ourselves supernaturally capable of what the Pope has called "an apostolate ever wider and better".

It has already been suggested that our mission is not only to the converted, be they faithful or lapsed, but also to those still outside the Church. To approach them is one of the essential duties of our state of life; for it we are offered sacramental graces. In the exceptional case of the priest who does not concern himself at all about the non-Catholics "committed to his care in the Lord", tremendously precious graces are being forfeited; a way of life mapped out by God and the Church is not being followed; only an abstract of the graces offered is being used, and so the resultant sanctity will be but an anaemic caricature of what Christ meant it to be. There can be little doubt that graces continuously offered by God and repeatedly refused

will eventually be withdrawn, and such a priest will then become incapable of any real apostolate to those outside the Fold. "I called and you refused: I stretched out my hand, and there was none that regarded. You have despised all my counsels, and have neglected my reprehensions"—such is God's lament in the Book of Proverbs (i, 24). Our Blessed Lord condemned the cities in which He had done most of His miracles because they had rejected the graces He had offered them: "Woe to thee, Corozain, woe to thee, Bethsaida: Tyre and Sidon would have repented in sackcloth and ashes long ago, if the miracles done in you had been done there instead" (Matt. xi, 23).

For our consolation, too, we may recall that the exercise of a genuine apostolate is always accompanied by growth in holiness because it implies the practice of all the basic virtues of the spiritual life. The real apostle toils in the spirit of faith. He believes that God is working with him by His grace; that whatever he does for souls he does for Christ; that each soul is infinitely precious in the sight of God; that nothing is impossible to His grace, and that because God and the truth are with him, he can do all and dare all for Christ.

A deep, burning faith will always be accompanied by complete hope in God, which will sustain the priestly apostle amidst all the difficulties that confront him and enable him to overcome every obstacle that lies in his way. Charity will be there too, for zeal is naught else but charity in action. The shortest way to perfection is through the exercise of charity, which is its very essence; and the most precious and meritorious practice of charity is the apostolate, the overflowing of the love of God upon the souls of men. Accompanying faith, hope and charity will be humility, for loving work for souls in the spirit of faith and trust means that souls will be approached as Christ would be approached, with deepest reverence and humility.

Conformity to God's Will is the guiding force in the life of a true worker for souls. He is an apostle because Christ wills him to be an apostle. That being so, he will make every effort to practise continual, prompt and joyful obedience to those to whom it is due as the representatives of God. Moreover, his belief in the power of grace and his dependence on it will drive him to fervent, persistent prayer. His very zeal implies much

abnegation of self and continual mortification. The knowledge that he is but the co-operator with God, wholly dependent on Him, will banish impatience and bitterness from his soul. Similarly with all the virtues; all grow in the true apostle. In the case of the priest, that growth will be aided by graces bestowed in virtue of the Sacrament of Holy Order, for the practice of zeal is one of the principal duties of his state of life.

The zeal of the priest will also express itself in the formation of an apostolic laity, upon the presence of which the health and strength of any Catholic community depends. The present Holy Father, in the Encyclical *Mystici Corporis Christi*, insists that layfolk have an obligation to engage in the apostolate: "We would have all who acknowledge the Church as their mother carefully consider that, not only the sacred ministers, not only those who have dedicated themselves to God in the religious life, but in their measure also the other members of the mystical Body of Jesus Christ, are *under an obligation* to work *zealously and energetically* for the building and increase of that Body" (C.T.S. Edition, par. 97).

It is one of the privileges of our priesthood to inspire, encourage, train, form and direct the laity in their apostolic work. For that task we certainly receive grace in virtue of our ordination. Pope Pius XI made it very clear that the laity are called and chosen for the apostolate by "an altogether special grace of God".¹ It is only through the assistance of a trained laity that we priests can hope to acquit ourselves of the great tasks imposed on us. Just as the direct apostolate is a duty of our state of life and an appointed path to sanctity, so is the work of training the laity to work "zealously and energetically" for the extension of the Church.

There need be no conflict whatever between external works of zeal for souls and the cultivation of virtue by prayer and the other exercises of the interior life. Many of the Saints have proved by their lives that the spirit of prayer can exist along with tremendous activity. Holiness and zeal are both priestly obligations; holiness essentially the love of God; zeal essentially that love in action. Like every virtue, love will grow through exercise. True zeal, the exercise of love, is therefore a way to

¹ A.A.S., Vol. XX, p. 296.

sanctity. In the priest it is an obligatory way; and because it is an obligatory way it is a way aided by unique sacramental graces. As the love of God grows in the heart of the priest through the exercise of true zeal, he will find himself "living supremely unto God, in Christ Jesus Our Lord, so that his inmost heart will be penetrated with the interior dispositions of the Son of God, and he will be able to say what St Paul truly said of himself: I am alive; or rather, not I; it is Christ that lives in me."¹

Applying these considerations to the task of converting our country we can only conclude that, given a right attitude to grace, our outlook should be one of supernatural optimism. Christ Himself expressed His determination in regard to those outside the Church: "I must bring them in, too," He said (John x, 16). But He committed that task to us, His priests endowing us with supernatural equipment for it. Plainly, it is an urgent matter now. Not only has England ceased to be a country in which a majority of the people go to church, but there is very real danger of its sliding slowly into that unhappy materialism which is the seeding ground of militant atheism. If we do not save our country now it may soon be too late.

No doubt there are many who, from their wide experience of campaigning for souls, will be anxious to contribute their suggestions as to possible ways and means of approaching the multitudes of "good pagans" amongst whom we live. It has, however, been suggested that the clergy will be grateful for more information about a plan of campaign which has been tried with astonishing success in many parts of the world. Basically it consists in a combined effort by priests and laity. The latter, carefully prepared by the priest, visit non-Catholics in a certain definite area in their homes, inviting them to a series of lectures or instructions on the Catholic Faith. Every other available means is used of bringing the talks to the notice of non-Catholics. Posters, the radio, press advertising and the like are all made to play an awakening or supporting part, but the centre of the scheme is the appeal of one person to another person. According to the laws that rule the spiritual world, as Frederick Ozanam put it, the attraction of one soul is needed to

¹ Olier, *Pietas Seminarii*. I.

elevate another. Catholics are therefore asked to bring their non-Catholic friends to the instructions which are given in a completely informal and friendly atmosphere. They are not controversial. One thing is aimed at—complete sincerity springing from genuine belief. In order to banish entirely the controversial atmosphere, public vocal questions are not invited, but members of the audience are encouraged to approach the speaker, who is usually a priest, with their difficulties after the lecture. This is often the occasion of a heart-to-heart talk resulting in conversion.

This work has already been enormously successful. Even in Dublin it has been possible to gather together over a hundred non-Catholics on a single occasion for a day of instruction on the Catholic religion in a Catholic college or convent. Over a period of years at least ten per cent of those attending have embraced the Faith. In Melbourne a weekly convert-instruction class, canvassed for by the laity, brought in a hundred converts outright. At one centre in the Philippines eight-five converts were received in fifteen months. In St Louis, U.S.A., the work has now been in operation for twelve years, and it has resulted in well over five hundred converts. In Chicago ninety-three converts were received through an apostolate of this description in one parish alone in a year. At Springfield, Illinois, 300 non-Catholics were attracted to four series of instructions in one year; 144 of them eventually entered the Church. In Liverpool during the past twelve months fifty lectures were given for non-Catholics at the convent of the Cenacle; as far as we can judge at least forty-one people have already entered the Church or will shortly do so as a direct result. So successful has this work been in Australia that it has now been officially adopted by the Hierarchy of the Continent as the recommended method for the apostolate to non-Catholics. Examples could be multiplied but they all tell the same story.

A couple of objections are sometimes urged against the undertaking of a systematic apostolate of non-Catholics in a given parish or area. The first comes from the priest who is so zealous in the care of his own flock that he has no time to bother about non-Catholics. He gives them a remembrance in his prayers and leaves it at that. The answer has already been given

by implication in what has been written above. The souls of Protestants and all outside the Church are solemnly "committed to our care in the Lord". That is the law of the Church, which we are obliged to observe. How exactly each of us fulfils his obligation in this respect is a matter for the individual conscience; but, unquestionably, *some* approach to those straying souls must be made, even if it means devoting less time to zealous labours for the sanctification of the faithful and the reclaiming of the lapsed. In point of fact, the scheme we have described as being so successful in many places occupies no more than about three hours of a priest's time per week, even if all is done by a single priest. The meeting with the laity who help in the work takes less than ninety minutes; the actual address to the non-Catholics should take less than an hour. So, allowing for everything, the demand upon a priest's time is very small; but the spiritual dividend is certainly very great.

The second objection, the more frequent of the two, is made on the grounds of prudence. "I hate to stir up trouble"; "I fear a possible reaction"; "I get on very well with the Vicar and I would not like anything to disturb our friendly relations", and so forth. This seems to be an example of the misunderstanding of the meaning of prudence which is simply killing the apostolate in many places. St Thomas tells us that the function of prudence is "to apply right reason to action".¹ It is the virtue by which we choose the best means for attaining our aim. In this case the aim is an obligatory one. If souls are to be converted, they must first be approached. Prudence cannot possibly dictate that nothing whatever should be done; or that prayer alone is sufficient. There is far less danger in working for the conversion of the man-in-the-English-street nowadays than there was in approaching the Romans eighteen centuries ago. If the Apostles had adopted this modern interpretation of prudence the Church would never have extended beyond the Cenacle. Our obligation is to make some effort at least to bring the Faith to the forty million "good pagans" of Britain. It is the function of prudence to decide how this can best be done; not to dictate that it be not done at all.

Moreover, those who make this objection are usually think-

¹ S.T. II-II, Q. 47, Art. 4.
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ing of the apostolate in terms of their own human efforts and their own native goodness. Christian prudence, however, considers everything from the standpoint of the divine; it guides not by reason alone, but by reason enlightened by faith. Again and again in every decade of the Church's history the Saints have given us examples of supernatural prudence which the world would simply call foolishness. They acted upon the advice of the Holy Spirit: "Have confidence in the Lord with all thy heart, and lean not upon thy own prudence. In all thy ways think on Him, and He will direct thy steps" (Prov. iii, 6-7). From the standpoint of worldly prudence St Peter was a fool for even attempting to walk upon the waves; but when considered in the light of the supernatural his action was completely justified. It was a direct response to an appeal of Christ. He began to sink simply because he lacked faith and trust.

Again, it is a matter of universal experience that this apostolate, which involves a personal approach to non-Catholics, has not been resented in any place in which it has been employed. Quite the opposite! Again and again non-Catholics have shown themselves most grateful for the interest taken in them. "What a magnificent idea!" was the remark of one householder recently. "Why did you not invite me before?" asked another. "I wish our minister would take as much interest in us as you do," said a third. So the fact remains: the apostolate to non-Catholics is God's Will for us, His priests. He offers us special graces for it; it is an obligation of our state of life; it is the way of virtue marked out for us.

Is it altogether outrageous to suggest that the catechumenate should form an essential part of the ministrations of every parish? Here is a quotation from an article by Rev. A. J. Cleary which appeared some time ago in the Australian Catholic press: "I am proud to come from perhaps the greatest missionary land in the world where, thank God, the flame of missionary zeal burns brighter today than it did, perhaps, at any time since Columba or Columbanus. Many of my class-fellows and acquaintances are missionaries in Africa and in the East. But not one of these priests is content to settle down for the rest of his days to minister to the existing Christian flock in Nigeria or Hanyang. An essential part of his apostolate, a necessary ad-

junct of Church organization, is the Catechumenate, where the surrounding pagans are brought and gradually instructed in the Catholic faith. Why not apply this missionary technique to the non-mission lands? Or, to bring the question nearer home, and to put it more bluntly, why not apply Catholicism to our own country?"

Finally, in this great apostolate, however it be undertaken, let us not neglect the aid of Mary, the Channel of all Graces. England was once her Dowry; it must still be the special object of the love of her Immaculate Heart. Souls are not approached apart from her; the Holy Ghost operates always with her; the Divine Son will now, as at Bethlehem, be found with His Mother. If we priests and those whose aid we enlist in our work do all through Mary, consecrated to her, imitating her, striving to fill ourselves with her spirit, she will surely obtain every grace we need from her divine Son. Then, to adapt the famous word of Fr Faber, "Jesus will be loved; heretics will be converted; the Church will be exalted; souls, which might be saints, will not wither and dwindle; the Sacraments will be rightly frequented and souls enthusiastically evangelized. Jesus will no longer be obscured, for Mary will not be kept in the background."

FRANCIS J. RIPLEY

CONTROVERSY USEFUL AND OTHERWISE

"TUT TUT!" murmured the Professor of Moral Theology in a certain Continental university when he heard that a young priest, newly enrolled as a student, had been taught Probabilism in the seminary. It was intended, perhaps, as an *argumentum ad verecundiam*, calculated to bring a blush to the cheek of the young man for the intellectual misfortune he had suffered.

I could not help thinking of this incident when I read the following words:

The history of the sciences teems with examples of the resistance of talent to talent, genius to genius, coterie to coterie, clique to clique. Laënnec opposes Broussais, Pouchet opposes Pasteur; Lister has England against him, Harvey the whole of humanity above forty years of age. You would think that truth was too prolific and that its rapid multiplication had to be checked! And yet, the laws of the world reign over matter: why has the mind such difficulty in forcing the assent of mind? . . .

What matters in an idea is not its origin but its magnitude; what is interesting in genius itself is not the person: neither Aristotle, nor Leibniz, nor Bossuet, nor Pascal, but the truth. The more precious an idea is, the less it matters where it comes from. Train yourself to indifference about sources. Truth alone has a claim wherever it appears.¹

Transfer these words to the queen of sciences; they apply almost *ad unguem*. Substitute Bañez and Molina for Pouchet and Pasteur, put de la Taille in the place of Lister or Harvey, and the statement is a fair description of the rivalries of the theological schools. Names and the Orders to which they belonged have often mattered more than the thoughts their bearers expressed or the arguments they offered. Yet, "what is interesting in genius itself is not the person: neither Scotus, nor Suarez, nor the Salmanticenses, nor even St Thomas, but the truth".

Why in the middle of the twentieth century should Probabilism and its great exponents deserve only a shrug? In any case, the shrug is worth what the arguments inspiring it are worth. To find those arguments I turned up Prümmer, as a leading opponent of Probabilism. *Inter alia* he offers this:

Pure Probabilism was unknown before Medina. Now it is dangerous to use a system which for sixteen centuries was neither known nor used in the Church. For it is absolutely unbelievable that all the ancient Summists, as they were called, who wrote manuals for the practical guidance of confessors, should have erred with regard to the right solution of a practical doubt; or

¹ *The Intellectual Life, Its Spirit, Conditions, Methods*, pp. 99-100. This remarkable book of the late Père A. D. Sertillanges, O.P., translated from the second revised edition of 1935 by Mary Ryan, M.A., of Cork University, deserves to be carefully read by every student. The distinguished humanist theologian put all he had into it. It would be difficult to find its equal for wisdom and practical sense; and it is beautifully written.

again that all confessors the world over should not have acted correctly in this matter until Bartholomew Medina happily discovered Probabilism.

Who now should say "Tut tut"? By all means let questions be thrashed out by the interplay of argument; but let the arguments be worthy of the minds that conceive them.

Prümmer goes on to argue that Probabilism leads to Laxism. I have not space to give his reasoning in full; but he concludes thus:

Noldin, himself a Probabilist, confesses: "If a Christian man did nothing in God's service but what the law strictly demands by the principles of Probabilism, he would certainly lead a life unworthy of a Christian man." A system is already judged which, as its advocate admits, leads (even though gradually) to a life unworthy of a Christian.

It can be allowed that in the past Probabilism has been overdone and that some have tended to guide their lives by casuistry. But *abusus non tollit usum*; and Probabilism has by the force of the arguments in its favour so well established its rights in Moral Theology that even the tut-tutting Professor would have to allow a penitent to adopt it.

It is worth noting that Bartholomew Medina who, according to Prümmer, made the happy discovery of Probabilism, was a member of the Order of Preachers. So too were the other pioneers of the system, Lopez, Bañez, John of St Thomas and Bartholomew Ledesma. Apparently, in the late sixteenth and early seventeenth centuries Jesuits and Dominicans were agreed on this method of resolving practical doubts, in Spain at least. A mere secular priest may therefore rightly wonder why the agreement could not continue and expand into new fields, why today the theory sponsored by Medina has come to deserve no more than a shrug.

Sertillanges deprecates the digging of ditches between the doctrines of great minds; rather we should build bridges. Nor should we set up lesser minds one against the other.

It is futile (he writes) to linger endlessly over differences; the fruitful research is to look for points of contact. Here St Thomas

gives us an admirable example. He always tried to compare doctrines, to illustrate and complete them one by the other. He was an Aristotelian, but leaned also on Plato; without being an Augustinian he fed his mind constantly on Augustine; he who declared Averrhoes a *corrupter* of peripateticism, nevertheless calls him a sublime spirit (*praeclarum ingenium*), and quotes him constantly.¹

St Thomas, he adds, was not one of those proof-readers who read purely to find misprints.

Sertillanges is not here advocating eclecticism, nor a kind of political compromise between, say, St Thomas and Scotus, such as Suarez, who had a legal mind, seems to have attempted in the question of the analogy of being. Where error exists it must be discovered and refuted. Truth, so far as human minds can attain it, is the aim of all sound scholarship. But it is not sound scholarship to prejudge questions or to have an undue fixity of mind or to let one's combative instincts have free play when a book by an author of another school or Order falls into one's hands. "Ah, a book on free will by a Jesuit. Where is my microscope?"

Nor is it sound scholarship to be dogmatic in controverted questions: to convey the impression that, in a debated thesis, there is nothing to be said for the other side. Have we not reached the stage at which, on certain problems at any rate, without reading beyond the title-page of a book, if it bears the name of a theologian of a particular Order, we can already surmise what view he will take, with what arguments (rational, theological, patristic, scriptural) he will support it, and how he will answer the objections made against it? And how refreshing it would be to find a theologian of a particular Order paying tribute to the outstanding advantages of the contrary view held by theologians of another!

How different from the attitudes we deprecate is Thomism as St Thomas himself conceived it!

Thomism (writes Sertillanges in another book)² is not only a doctrine but also a method, or better, an attitude. . . . When

¹ *Ibid.*, p. 119.

² *Saint Thomas Aquinas and His Work*. Translated by G. Anstruther, O.P. Pp. 144, 145.

St Thomas met with some new point of view, or with contradiction, or an adverse doctrine, he did not buttress up his own view. He examined with discrimination what he had discovered, and seems more eager to assimilate than to combat it. Once he had modified and corrected it, he was prepared to use it for his own growth. His whole life shows this tendency; it is a consequence of his independence and breadth of mind. And surely we should be like him in this.

St Thomas never meant his system to be exclusive or watertight. He wrote for all who think, in order to exchange ideas and to harmonize his thoughts with theirs. He expected his followers to do likewise, and would have been horrified at their clinging to his apron-strings and refusing to move with the times.

Much still remained unsaid! Nothing that he said could express adequately the fullness and unfathomable depths of truth, but he at least had due respect for what he could not adequately explain. He counted on the collaboration of others for the development of various problems. The future might be able to find out what in his days was unknown.

Theology is a living science. While it must base itself on unchanging dogma and be guided by the authority of the Church, yet it is not so fettered or so dead as to be incapable of development. The theologian, therefore, who is content to be merely repetitive is not doing justice to his science. He must, if he can, be a creative thinker, using the teaching of the past to meet the new problems of the present, and ready to consider rival opinions and to assimilate them, no matter where they come from, if they are in harmony with revealed truth and have sound reasons to support them. Thus progress is made and truth emerges. In this connexion some words of Pope Pius XII, writing on the dogma of the Mystical Body, are much to the point.

We are by no means unaware (he writes) that when men seek to understand and explain this mysterious doctrine [concerning our union with the divine Redeemer, and particularly the indwelling of the Holy Spirit in the soul] their feeble vision is obstructed by many veils which enshroud the truth in a sort of mist. But we know also that from a right-minded and earnest investigation of this subject, and from the clash of conflicting

opinions and a rivalry of views, so long as the enquiry is inspired by the love of truth and conducted in due obedience to the Church, precious light emerges and promotes a real advance even in these sacred sciences.¹

Hence one must subscribe to the assertion of Père Lagrange: "No one has the right to forbid the Holy Ghost to shed new lights upon the Church under the pretext that the men of old have seen all and said all that was to be seen and said."²

Probabilism is only one subject among many of unfruitful controversy between the theological schools. The rivalries are indeed almost too many to count, and, like the fleas in the advertisement, they go on *ad infinitum*. Consider only mystical theology. If I may be pardoned a personal note, when I had to take up in a special way the study of this subject, I was unaware that here too Dominicans and Jesuits were in opposing camps; but, when I discovered it, I was not altogether surprised. I ought in fact to have anticipated it, *ex communiter contingentibus*. I soon found that opposition was endless. And to confuse the issue still more, there were other theologians in the field as well, some on one side, some on the other, and some, in certain engagements at least, on neither. It is no wonder that this field of theology is a morass. Into the struggle come all the dogmatic disagreements on the subject of grace and the virtues and the gifts of the Holy Ghost; and with them come a host of others. On the very meaning of the word "contemplation" the theologians cannot agree. Nor can they agree on the kinds of contemplation, whether there are two, acquired or active and infused or passive, or only one, namely infused; nor on the nature of infused contemplation; nor on its essential act, whether it is in some way the immediate vision of God or a mediate vision of Him through the organism of grace; nor on the rôle of the Holy Ghost in contemplation; nor on the universality of the call to it; nor on its connexion, essential or otherwise, with sanctity.

But enough of criticism! The difficulties under which theology labours are patent. What is needed is that remedial measures already in hand should be encouraged, and others suggested.

¹ *Mystici Corporis*. English trans. (C.T.S.), 78.

² *Historical Criticism and the Old Testament* (1905), p. 23.

One we have already indicated. It is the fostering of a spirit of collaboration. We need to adopt to the full the devout wish expressed so long ago by Vincent of Lerins: "Crescat igitur et multum vehementerque proficiat, tam singulorum quam omnium, tam unius hominis quam totius Ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia; sed in uno dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia." The Vatican Council made these words its own in the Constitution on Catholic Faith.

With this spirit of collaboration should go a certain broadening of mind, also a love of true scholarship and a desire to foster it. To elucidate this suggestion I would refer to Dr Grabmann's remarks on the study of St Thomas.¹ The Dominicans, he says, have almost exclusively followed the exegetical method in expounding St Thomas. It is the method of the commentary, and it has undoubtedly great advantages. "It leads," he writes, "to great familiarity with the texts of Thomas, to a deep insight into the coherence of his teachings, shows the rigorous consistency of his system, and gives a good picture of the structure and architectonic of his theological *Summa*." But, continues Dr Grabmann, it is a one-sided method. It needs to be counter-balanced and corrected by the historical method, by which we place St Thomas in his setting, investigate his sources, study him in his relation to Aristotle, to St Augustine, to mediaeval Jewish and Arab thinkers and to his Catholic contemporaries, explore the interpretations of his thought which his immediate and later mediate mediaeval disciples and his opponents offered, and finally trace the growth of his system in his own mind, with the elucidations, corrections and retractions he felt called upon to make. Such a study, says Dr Grabmann, will present a living picture of the mind of St Thomas. It will show both his dependence and his originality. It will permit us "to draw a clearer line between that which was of importance rather for his own time, conditioned by the circumstances and questions of his own day, and that which is of more lasting value". It will also have a certain negative utility, "in so far as it guards us from the danger of falsely projecting the ideas, questions and

¹ *Thomas Aquinas: His Personality and Thought*. English translation by Virgil Michel, O.S.B. (Longmans), chapter xiv., *Passim*.

phraseology of later schools into the mediaeval Scholasticism and especially into the speculation of Thomas".

This negative advantage of the historical method, apart from its other merits, is certainly to be welcomed; for the projection of later ideas into the past has been the source of confusion and fruitless controversy. To eliminate it will be the duty of the careful scholarship we advocate. In mystical theology, for example, it should be the aim of all theologians of all schools to agree on a definition of "contemplation"; in pursuit of that aim they should lay aside prejudice and study with all the apparatus of scholarship available today the various uses of the word throughout Christian history, the variations it has undergone and the more precise meanings that have been given to it as theological thought has developed. It is casting no slur on St Augustine or on St Thomas to say that neither of them knew so much about the theology of contemplation as did St John of the Cross. To claim to see the whole of his teaching in them is to project later ideas into the past; it is to mummify theology. Theology is a living science, developing in its various branches in one generation after another. In the great age of St John of the Cross and St Teresa it was mystical theology that made outstanding progress; the same age, for other reasons, saw an evolution of moral theology of which Probabilism is one manifestation. The reader will think of other examples for himself. An attentive study of the controversies of the past carries an important lesson for the theologians of today. It is that the discussion of difficult questions in theology will always be fruitful; but only on condition that the disputants remain always prepared to pool their results in a sincere endeavour to reach the truth which is their common goal.

J. CARTMELL

SOCIAL STUDIES IN GERMAN
SEMINARIES

GERMAN friends who read this article may question its very title. At a conference held a short time ago in the American zone on the subject of "Social Studies: a necessity for all German schools", there was great difficulty from the outset because "Soziale Studien" was not acceptable as a translation of "Social Studies". At the group of which I was a member, the attempt to find a translation was abandoned and a long day's discussion ended with a statement on the lines of "The Concept and the Task of π are . . ." It all seemed rather tiresome, but there was much more involved than a question of translation. On the one hand, German thoroughness required a clarification of ideas and satisfactory definitions from the beginning but attached so much importance to these things that there was a real danger of never moving from theory to action. On the other hand, the Americans were perhaps over-keen to get something done; and what they wanted was not social studies in the most general sense, but what their own educators consider social studies to be and the application of American methods in this field.

For this reason the task which I was invited to undertake was a singularly delicate one. Not only was I expected to visit the seminars and ask in what manner and to what extent the social question was being studied, but also to make definite recommendations as to how the U.S. Government might help seminarists to realize the practical application of the Church's social teaching. It is, however, the manner of the approach, rather than the approach itself, which is disturbing. There is undoubtedly too great a gap between theory and practice, too great a distance between priest and people, and American methods as well as American money—very generously at the disposal of Germans who wish to promote intellectual reconstruction in their own country, with or without overseas experience—can help to bring them nearer. What is embarrassing is the failure to appreciate the great achievements of the Catholic Social Movement in Germany before 1933 or the extent to

which present weaknesses are due to twelve years of Hitlerism; it is also forgotten that seminary studies are even less suited than other curricula to the supervision of military government.

In fact, I was most kindly received. Bishops, seminary rectors and professors were all hospitable and informative. They were rightly proud of the traditions of the Catholic Social Movement, could point to quite remarkable progress in social studies in the seminaries in recent years, but generously admitted the weaknesses which are not theirs alone and were appreciative of American help given in the right spirit.

Most of the seminaries in the American zone are associated with a university or *Hochschule* (where the studies are at university level, but with only one or two faculties and without the power to grant degrees). Until his final year, the student attends all lectures at the *Hochschule*; the last year he spends entirely in the seminary making a more immediate preparation for apostolic work—mainly under the guidance of the rector.

The absolute minimum of social studies anywhere consists of a course of sociology during the two years of philosophy, a further and more advanced course of at least one year during the four years of theology; moreover, very special attention is paid in moral theology to social problems. In the majority of the seminaries arrangements are made for special vacation courses at which lay experts speak on the different aspects of the social question. Many of the students are forced under present circumstances to take up factory or other work during vacations and all are encouraged to do so.

In addition to all this, particular seminaries apply themselves to the social problem in a variety of ways.

At Mainz theological students meet economics students at the university once a week to discuss problems of labour, industry, finance, etc., in the light of Christian principles. Once a week also at the seminary students from all the faculties meet the theologians and try to find answers to immediate practical problems: how is this orphan to be helped? how is this unemployed person to be re-established? Mainz is, of course, in the French zone; but, being very near, I could not resist the charm of this most Latin of German cities.

At Freising a lay professor of philosophy who gave up

manual work at the age of twenty-eight, returned to school, matriculated and became a doctor in philosophy just as Hitler came to power, spending thereafter twelve years without any employment, arranges for groups of students to go into factories and take the place of workers who are thus enabled to take a holiday with pay. He told me that he had had nothing but encouragement in ecclesiastical circles in these ventures, but that he had frequently had to abandon them through the opposition of Communist or near-Communist trade union officials.

In the Franciscan seminary at Fulda the professor of moral theology spoke with enthusiasm of local schemes to bring workers and employers together and to provide the former with a greater share in the product of their labour than is covered by wages alone. When the students come face to face with social problems after ordination they begin to appreciate the importance of their studies in this field: for the purposes of revision and to bring out the relevance of these studies to the real world, short courses are provided for priests annually from the first to the fifth year after ordination.

The rector at Regensburg spent his early years as a curate and fourteen years as a parish priest in a highly industrialized centre. That, the Bishop told him, was the excellent but unusual reason for his appointment as seminary rector. In that capacity he is not concerned with the teaching of sociology, but he is very much concerned with equipping future priests with the right means of approach to the worker and for the understanding of labour problems as they affect their ministry.

I saw also the seminaries at Passau, Bamberg, Würzburg, Eichstätt, Dillingen, Frankfurt, Limburg, and the Jesuit seminary at Pullach, all of them providing a generous minimum of social studies and each adding to this a distinctive approach to practical problems. Almost everywhere I took the opportunity of speaking to the students and answering their questions about English conditions. They, too, *appeared* to be keenly interested in practical affairs—naturally in matters which most closely affected them, especially dismantling and the refugee problem. Ninety per cent of them are ex-service men and one would expect them to be impatient of theory and quick to seek from their professors the practical implications of the Church's social teaching.

Yet there is a weakness precisely at this point. One of the most distinguished professors, himself apparently very much of a theorist, complained that the students were not sufficiently alert to the consequences of the Church's teaching. He and others admitted that the present generation was almost too willing to steep itself in theory and disinclined to face the realities of life. The reason for this attitude is not far to seek. Under Hitler the Church was excluded from all influence on social questions and her members restricted to speculative study and to the liturgy as the only outward expression of their faith. Now that the Church is free again, the older men look back to the time when Catholicism was an active force in the social life of Germany and try to revive that spirit, but the under-thirties have little or no recollection of those days and tend to continue the habits they have acquired during their most formative years.

There is much to do in Germany and the resources are limited. Worst of all perhaps is the age-gap: through more than a decade of Hitlerism the men who should be leaders, those from about forty to fifty, have been robbed of that experience which described again to the young might have quickened their enthusiasm and given them confidence in the fruitfulness of their activities. But within the limits of present possibilities the German seminaries are making a splendid contribution to the realization of Catholic thought in social action. For this they merit the highest possible mark, even from a military government.

EDWARD QUINN

QUESTIONS AND ANSWERS

FACULTIES OF JUBILEE CONFESSORS

Various questions have been put about these faculties which, in the documents issued by the Holy See, concern six classes of confessors, each having specially delegated powers in varying degrees. Eliminating certain details, it is possible to get a

	A (IN URBE)	B (IN URBE)	C (EXTRA URBEM)
I. Confessarii habent facultatem <i>servatis servandis</i> absolvendi vel dispensandi poenitentes qui accedant ad lucrandum Iubilaeum:	POENITENTIARII S. IUBILAEI (343, xiii); REGULARES DEPUTATI PRO SUBDITIS (343, xiii); DECEM CONFESSARII PEREGRINI (519)	CONFESSARII ROMANI LEGITIME APPROBATI (344); OMNES CONFESSARII PEREGRINI RITE APPROBATI (518)	CONFESSARII SELECTI A PRIVILEGIATIS (348; 517, xvi)
II. In foro interno extra-sacramentali:	Affirmative quoad poenitentarios; negative quoad alios (513, i)	Negative	Negative
III. In foro sacramentali:	etiam a censuris publicis (514, vi; 519, 1)	dummodo censurae publicae non sint (344, 1; 518, 1)	probabiliter etiam a censuris publicis
IV. A censuris vel R. Pontifici personaliter vel Apostolicae Sedi <i>modo specialissimo</i> reservatis:	Negative	Negative	Negative
V. A censuris <i>speciali modo</i> vel <i>simpliciter</i> reservatis; N.B. Aliquibus exceptis:	Affirmative	Affirmative	Affirmative
VI. A censuris Ordinario <i>a iure</i> reservatis:	Affirmative (340)	Affirmative	Affirmative (348)
VII. Ab irregularitatibus ex delicto occulto ad ordines exercendos:	Affirmative iuxta modum (342, vii, 519, 2)	Affirmative quoad Romanos iuxta modum (344, 3) Negative quoad peregrinos	Negative
VIII. A votis privatis:	Affirmative iuxta modum (342, vi; 519, 4)	Affirmative iuxta modum (344, 2; 518, 2), exceptis votis can. 1309	Affirmative pro mulieribus religiosis iuxta modum (348) exceptis votis can. 1309
IX. Ab impedimento occulto consanguinitatis in tertio aut secundo gradu ex generatione illicita, ad matrimonium convalidandum; ab impedimento occulto criminis, neutro machinante, ad convalidandum et ad contrahendum matrimonium:	Affirmative (342, viii, and ix; 519, 5 and 6)	Negative	Negative
X. A conditionibus ad Iubilaeum lucrandum statutis:	Affirmative iuxta modum (342, x-xii; 516, xii-xiv; 518, 3; 521, 12 and 13)	Affirmative iuxta modum (344, 4; 518, 3)	Affirmative iuxta modum et beneplacitum Ordinarii (347)

general view of a rather tangled subject by arranging it in the form of a chart. The numerical references are all to *A.A.S.*, *XLI*, 1949, since it has not been possible to publish the complete texts in this *REVIEW*, and a few explanatory notes on the absolution of censures are added.

CONFESSORS "IN URBE" (Columns A and B)

ad I. Additional faculties which these confessors habitually enjoy remain unsuspended on the occasion of a Jubilee confession (345, 5; 516, xv; 520, 4).

Powers to absolve from reserved sins, censures and irregularities may be used only once in favour of the same penitent (344, xiv; 514, ii; 520, 3).

Faculties granted to priests who are pilgrims are limited in their use to penitents who are members of the pilgrimage; but they may validly be used in favour of one or two other penitents when these go to confession with members of the pilgrimage (520, 1).

ad II. Cf. canon 2251. We understand the "Paenitentiarium" of 514, i, to be all those defined, 343, xiii, as "Paenitentiarium Sancti Iubilaei". With the appropriate procedure their absolution may eventually have validity for the external forum, except when certain cases, e.g. *ab homine* (340), are withdrawn from this benefit.

ad V. The exceptions are: (a) Prelates enjoying jurisdiction and major superiors of exempt orders who may have publicly incurred censure reserved *speciali modo* (341, ii; 519, 1). (b) The censure of canon 2388, §1, when the priest penitent desires to enjoy the concessions of "Lex Sacri Coelibatus" (341, i; 518, 1). These cases must always go to the Sacred Penitentiary, and canon 2254 may not be used; cf. *THE CLERGY REVIEW*, 1936, XII, p. 158; 1937, XIII, p. 271. (c) Heresy, as regards those born in heresy whose baptism is doubtful (341, iii).

The documents stress the conditions of absolution in many cases, the points conveniently described as *servatis servandis* or *iniunctis de iure iniungendis*. They apply at all times and are not something special to the Jubilee. The matters referred to are

heresy (341, iii; 520, 5); communism (341, iii; 520, 5); forbidden societies (341, iv, 520, 6); restitution (342, v; 514, v; 521, 8 and 10); sacramental penance (514, iv; 521, 11); false denunciation (515, vii); violating enclosure (515, viii; 521, 9); religious apostasy (515, ix); Index (515, xi; 521, 7).

CONFESSORS "EXTRA URBEM" (Column C)

The documents give only a few lines (348) to their faculties, but they are told to use the *Monita* whenever applicable (517, xvi).

ad I. Additional faculties and their unsuspended habitual faculties may be used only once, as in ad I *supra*.

ad III. The documents do not state whether these faculties are for public as well as for occult cases. In principle public cases are not excluded from a confessor's powers, but the absolution is of no effect for the external forum. Cf. Cappello, *De Censuris*, §§109, 133; *Chelodi*, §34; Brys, *Compendium*, II, §974; canons 20, 50, 2251.

ad V. Formal and external heresy is the only exception mentioned, but the three exceptions in ad V *supra* also apply: (a) because not even the Roman Penitentiaries enjoy faculties; (b) because the situation is *sui generis*; (c) at least in this country, since reconciliation of a convert is reserved by the bishops.

The observations *de servatis servandis* apply equally of course to these confessors as in ad V *supra*.

ad VI. The faculty is for cases reserved *a iure* to the Ordinary, e.g. those in canon 2319. Others reserved by the Ordinary to himself are not included unless, as the Holy See recommends (348), the Ordinary grants the faculty.

CONCLUSIONS

The Sacred Penitentiary expects Jubilee confessors to commit to memory a list of sins, censures, impediments and other things not included in their faculties, an expectation which will doubtless be realized in many instances. The law about reser-

vation is obscure at all times and every Jubilee raises the problem in an acute form. Jubilee confessors who feel uncertain about their powers, and who are even more dubious, perhaps, after studying the chart and notes, may as regards censures take comfort in two ways. Firstly, from canon 2247, §3, absolution given in ignorance of reservation is valid except for censures reserved *ab homine* or *modo specialissimo*; and unless ignorance is affected, the penalty of canon 2338, §1, could rarely be incurred, since the whole matter is so complex. Secondly, they may always absolve, if in doubt, with the procedure of canon 2254, imposing recourse within a month under pain of incurring the censure.

JUBILEE "EXTRA URBEM": "OPERARII"

Does the term "operarii", used as a description of working people who may gain the Jubilee in 1950 without making the Roman pilgrimage, apply equally to what are called "black coat" workers, for example railway clerks? (R. O.)

REPLY

Iam promulgato, 10 July, 1949; *THE CLERGY REVIEW*, 1949, XXXII, p. 342: Ad ix . . . itemque operarii, qui, cotidiano sibi victum labore comparantes, nequeunt se ab eo per tot horas abstinere. . . .

S. Poenit., 9 March, 1925: Quaeritur, utrum nomine *operarii* illi soli intelligi debeant qui labore manuali incumbunt; an etiam illi, qui, arti non servili addicti, modicam ex eorum labore referunt retributionem, ita ut mediis destituantur Urbem peregre petendi? *Resp.* Affirmative ad primam partem; negative ad alteram.

An identical phrase is found in *Apostolico munere*, 30 July, 1924, viii, and in *Qui Umbratitem*, 30 January, 1933, viii. The restrictive interpretation given by the Sacred Penitentiary for the Jubilee of 1925 was accepted by all the commentators in 1933, relying on the rule of canon 18. Unless some other inter-

pretation is officially given to this phrase for the Jubilee of 1950, it must be understood that the one given in 1925 still holds good. By "workers" are meant manual workers, those engaged in what is called servile work, and not workers in general, even though they are equally worthy of enjoying the privilege, and may be even poorer in these days than many manual workers. The rather curious thing is that the few words qualifying "operarii" were not introduced into the definition either for the present Jubilee or for that of 1933. There is always the possibility that a wider meaning may be given to "operarii" in the course of 1950, for in dealing with Jubilee documents it is unsafe to assume that the interpretations given in previous years will always be upheld.

PUBLIC PROFESSION AND ENCLOSURE

In Convents of *moniales*, for example the Carmelites, is it in order for postulants to leave the enclosure for the purpose of having the ceremony of clothing in the adjoining chapel, which is not in the enclosure? (M.)

REPLY

Canon 540, §3: In monasteriis monialium adspirantes, dum postulatam peragunt, lege clausurae tenentur.

S.C. Relig., 6 February, 1924; *A.A.S.*, 1924, XVI, p. 96, III, 1, e: Quamvis adspirantes ad habitum religiosum, dum postulatam peragunt, lege clausurae teneantur (cf. can. 540, §3) tamen libere et absque licentia Sanctae Sedis e Monasterio egredi possunt, quando ad saeculum sponte eas redire aut a Superioribus dimitti contingat; et idem de novitiis dicendum, aut de professis votorum temporariorum, quando vota expiraverint, vel legitime dimissae fuerint. 2, d: Si vestitioni vel professioni Monialium Episcopus vel alius sacerdos praesit, neque ipsis clausuram ingredi neque postulanti aut professurae ex ea egredi licet.

The custom recorded by our correspondent is fairly com-

mon, at least in this country. It is clearly a departure from the law of canon 540, §3, which is explicitly reaffirmed in the Instruction on Enclosure, 6 February, 1924. This non-observance of the law is more easily tolerated, seeing that novices and postulants are not liable to the censure of canon 2342.3.¹ One could say, moreover, that the practice, though against the common law, is justified by a contrary custom, which in this instance is reasonable and rarely causes any adverse comment.

Schaefer, one of the most considerable authorities on the subject, quotes with approval the opinion of Fanfani: "Non videtur improbandus mos, quo postulantes, finito postulatu, ad horam e clausura egrediantur ut sollemniter habitum novitiarum in ecclesia recipiant, et dein qua novitiae in clausuram recipiantur. Iste mos rationabilis apparet respectu parentum et propinquorum."² Unfortunately Fanfani has revoked this view in the latest edition of his commentary³ and now teaches exactly the opposite, relying on the 1924 Instruction. Neither the canon nor the Instruction abolishes contrary customs, and in our view the departure from the common law can be justified from canon 5, as Schaefer implies.

UNLAWFUL BAPTISMAL SPONSOR

May a Catholic who has contracted a mixed marriage in a register office be a lawful godparent at Baptism, if this attempted marriage is not notorious? (A.)

REPLY

Canon 766: Ut autem quis licite patrinus admittatur, oportet: . . . 2. Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis . . . vel infamis infamia facti.

Canon 2293, §3: Infamia facti contrahitur, quando quis, ob patratum delictum vel ob pravos mores, bonam existimationem

¹ Cf. THE CLERGY REVIEW, 1949, XXI, p. 120.

² *De Religiosis* (1947), §1172.

³ *De Religiosis*, §310, Corol. III.

apud fideles probos et graves amisit, de quo iudicium spectat ad Ordinarium.

Canon 2375 : Catholici qui matrimonium mixtum, etsi validum, sine Ecclesiae dispensatione inire ausi fuerint, ipso facto ab actibus legitimis ecclesiasticis . . . exclusi manent. . . .

i. Details of canon law and its interpretation apart, a person of this type is unsuited for the office of sponsor. Since, from canon 765.4, the choice of sponsor rests with the parents, the priest who knows about the status of the proposed sponsor should use his influence to urge the choice of a more respectable person.

ii. Difficulty, however, arises when the parents are so bent on having this undesirable sponsor that they might even decline to have the child baptised if the sponsor is rejected. It is then for the priest, applying the rule of canon 2219, §1, "In poenis benignior est interpretatio facienda", to admit the sponsor unless it is certain that he comes within the prohibitive law of canon 766, and *a fortiori* within the invalidating law of canon 765. In some dioceses the local law resolves whatever doubt there may be in interpreting the above canons by enacting that all parties to a civil marriage, mixed or not, must be excluded from baptismal sponsorship.¹

If there is no local law, we think it could be decided that a person of this kind is not with certainty excluded by positive law from the legitimate ecclesiastical acts enumerated in canon 2256.2, amongst which is sponsorship; for, although canon 2375 does not mention notoriety, canon 766 does, unless this qualification is to be applied only to the excommunicated and not to the classes which follow.² *Infamia facti* cannot exist unless its basis is publicly known and established by the bishop. "Ausi fuerint" of canon 2375 requires, amongst other things, knowledge of the penalty, which will usually be lacking. Evidently quite a number of canonical reasons could be adduced if one wanted to prove that a person of this character is not necessarily excluded by the positive law.

iii. Where the civil marriage is notorious, or even merely

¹ Gougnard, *Collationes Theologicae*, 1932, p. 42.

² Cf. *Ecclesiastical Review*, March 1941, p. 255, where the writer applies notoriety rightly to all that follows, an interpretation which should be accepted.

public (canon 2197), and scandal will be caused by admission to sponsorship, the party may lawfully be rejected, in the teaching of Prümmer and others, even though his condition does not come, perhaps, within any specified positive law.¹

INTERNAL NON-SACRAMENTAL FORUM

It would help one to understand the meaning of this forum if an unqualified affirmative answer could be given to the following question: may a confessor, in using his faculties for dispensing a marriage impediment or absolving from censure, provided the penitent is willing to give his name outside the confessional, secure that the confessor's dispensation or absolution is operative in the internal non-sacramental forum? (W. E.)

REPLY

Canon 202, §2: *Potestas collata pro foro interno exerceri potest etiam in foro interno extra-sacramentali, nisi sacramentale exigatur.*

§3: *Si forum, pro quo potestas data est, expressum non fuerit, potestas intelligitur concessa pro utroque foro, nisi ex ipsa rei natura aliud constet.*

Canon 1047. *Nisi aliud ferat S. Poenitentiariae rescriptum, dispensatio in foro interno non sacramentali concessa super impedimento occulto, adnotetur in libro diligenter in secreto Curiae archivo de quo in can. 379 asservando, nec alia dispensatio pro foro externo est necessaria, etsi postea occultum impedimentum publicum evaserit; sed est necessaria, si dispensatio concessa fuerat in foro interno sacramentali. Cf. can. 991, §4, for a similar rule about irregularity.*

Canon 2251: *Si absolutio censurae detur in foro . . . interno, absolutus, remoto scandalo, potest uti talem se habere etiam in actibus fori externi; sed, nisi concessio absolutionis probetur aut saltem legitime praesumatur in foro externo, censura potest a*

¹ *Theol. Moralis*, III, §146; *THE CLERGY REVIEW*, 1941, XX, p. 88.

Superioribus fori externi, quibus reus parere debet, urgeri, donec absolutio in eodem foro habita fuerit.

An affirmative answer cannot be given to the above question, since the jurisdiction of a confessor *qua talis* is usually limited to the sacramental forum in which everything transacted is subject to the most inviolable law of secrecy. We say *qua talis* because in given circumstances the common law does extend his jurisdiction beyond the confessional, e.g. the confessor of canon 1044 may, in the absence of the parish priest, automatically become the "alius sacerdos" of canon 1098; or a confessor absolving a person in danger of death may enjoy wider jurisdiction from canon 882.¹ In such cases, and in these alone, the confessor may act as suggested in the above question. In other cases, where his jurisdiction for the internal sacramental forum is not amplified either by the common law or by indult, the most he can do, if he judges it expedient, is to advise the penitent to approach the appropriate authority in order to secure the effects of absolution or dispensation for the internal non-sacramental forum, as described in canon 2251.

The procedure, including the limitations of simple confessors, is illustrated by the rules which appear during Jubilees when it is the custom to give Jubilee confessors additional faculties over a limited number of cases. In the *Monita*, n. I, issued by the Sacred Penitentiary² for their guidance during 1950 we read: "Simplices confessarii his facultatibus in sacramentali confessione tantum uti possunt; poenitentiarum vero etiam in foro interno extra-sacramentali, dummodo de peculiaribus facultatibus ne agatur pro quibus sacramentalis confessio expresse requiratur." The *Monita* of the 1925 Jubilee were more informative about the procedure to be observed by Penitentiaries when absolving in the internal forum, even from public censures: ". . . ad huius vero Officium poenitentem dirigant cum suo de impertita a se censurae absolutione testimonio, in quo quidem poenitentis nomen, cognomen, dioecesim et censuram, in quam inciderat, publicam, cum plena eius venia, conscripserint. Officium autem S. Poenitentiariae poenitentem ad Ordinarium remittet, tradito Rescripto, quo testificabitur illum

¹ This does not extend to the external forum. *Code Commission*, 28 Dec., 1927.

² *A.A.S.*, 1949, XLI, p. 513.

fuisse a publica eiusmodi censura in foro sacramentali absolutum, ut possit, ad can. 2251, haberi tamquam absolutus in foro externo. . . ."¹

A similar procedure could be followed by a parish priest absolving, in the circumstances of canon 1045, from an occult impediment of consanguinity arising from illicit intercourse of the person's forbears, when for obvious reasons a dispensation cannot be sought in the external forum, and for prudential reasons a dispensation in the sacramental forum alone is judged unsafe and inexpedient. The parish priest may dispense in the internal non-sacramental forum, but the confessor *qua talis* may not, since his faculty is limited from canon 1044 to sacramental confession.

In ascertaining the exact extent of faculties enjoyed, the preposition "in" denotes the mode of their exercise, whereas "pro" denotes their juridical effect. Whether their exercise is limited to the sacrament of Penance may often be discerned, as in the concluding words of canon 1044, from the very explicit words employed; or the same may be implied from the context which refers to a confessor, not to a priest, as in the *pagella* of diocesan faculties which is common in this country, e.g. "Quo autem fructuosius Confessarii munus obeas, facultates sequentes in foro conscientiae exercendas tibi tribuimus."

E. J. M.

ROMAN DOCUMENTS

CATHOLIC JUDGES AND UNJUST LAWS

ADDRESS OF POPE PIUS XII TO THE FIRST NATIONAL CONGRESS OF ITALIAN CATHOLIC JURISTS, 6 NOVEMBER, 1949 (*A.A.S.*, 1949, *XLI*, p. 602).

(Omitted). . . . We take the opportunity of your presence before Us to enlighten the conscience of Catholic jurists by setting forth some fundamental principles:

¹ 1924, *XVI*, p. 337, ad VI.

(1) In the case of every sentence the principle holds good that the judge cannot purely and simply repudiate his own responsibility for his decision and throw it all upon the law and its authors. It is true that these are principally responsible for the effects of the law itself. But the judge, who by his sentence applies it to the particular case, is the joint cause of those effects and therefore jointly responsible for them.

(2) The judge can never by his decision oblige anyone to commit an act which is intrinsically immoral, that is, an act which is by its nature contrary to the law of God or of the Church

(3) He cannot in any case express recognition or approval of an unjust law—which, for the rest, would never provide the basis of a judgement valid in conscience or in God's sight. Therefore he cannot pronounce a penal sentence which would be the equivalent of such approval. His responsibility would be graver still if his sentence occasioned public scandal.

(4) Nevertheless, not every application of an unjust law is equivalent to its recognition or approval. In this case the judge can, and perhaps sometimes must, allow the unjust law to take its course, if it is the only means of preventing a much greater evil. He can inflict a penalty for the breach of an unjust law, if the penalty is of such a nature that the person upon whom it falls is reasonably disposed to undergo it in order to avoid that damage or to secure a benefit of much higher importance, and if the judge knows or can prudently suppose that the punishment will be willingly accepted by the transgressor for higher motives. In times of persecution priests and laymen have allowed themselves, without offering any resistance, to be condemned even by Catholic magistrates to fines or imprisonment for having infringed unjust laws, when by this means it has been possible to ensure for the people the maintenance of an upright magistrature, and to avert much more formidable calamities from the Church and the faithful.

Naturally, the more fraught with consequences the judicial sentence, the more important and general must be the good to be safeguarded or the evil to be averted. There are cases, however, in which the idea of a compensatory attainment of higher benefits or avoidance of greater evils can have no application, as in the death sentence. In particular, the Catholic judge cannot, except for reasons of great importance, pronounce a decree of civil divorce (where this obtains) for a marriage which is valid before God and the Church. He must not forget that such a decree in practice is not restricted to the civil effects, but in fact has rather the result of making people

wrongly regard the existing bond as broken and the new one as valid and obligatory. . . .¹

PRAYERS FOR THE HOLY PLACES

ADHORTATIO APOSTOLICA

ITERUM INDICUNTUR SUPPLICATIONES PRO SACRIS PALESTINAE LOCIS
(*A.A.S.*, 1949, XLI, p. 529).

PIUS PAPA XII

Venerabiles Fratres, salutem et Apostolicam Benedictionem.

Sollemnibus documentis ac factis viva voce verbis quotiescumque opportunitas fuit, postremis hisce temporibus filios Nostros e quavis terrarum orbis parte adhortati sumus, ut supplices ad Deum preces funderent pro sacra regione illa, "ex qua tanta gentibus omnibus

¹ The original Italian, from which we have translated the above, runs as follows:

"(1) Per ogni sentenza vale il principio che il giudice non può puramente e semplicemente respingere da sé la responsabilità della sua decisione, per farla ricadere tutta sulla legge e sui suoi autori. Certamente sono questi i principali responsabili degli effetti della legge medesima. Ma il giudice, che con la sua sentenza l'applica al caso particolare, è concausa, e quindi corresponsabile di quegli effetti.

"(2) Il giudice non può mai con la sua decisione obbligare alcuno a qualche atto intrinsecamente immorale, vale a dire per sua natura contrario alla legge di Dio o della Chiesa.

"(3) Egli non può in nessun caso espressamente riconoscere e approvare la legge ingiusta (la quale, del resto, non costituirebbe mai il fondamento di un giudizio valido in coscienza e dinanzi a Dio). Perciò egli non può pronunziare una sentenza penale, che equivalga a una simile approvazione. La sua responsabilità sarebbe anche più grave, se la sua sentenza cagionasse scandalo pubblico.

"(4) Tuttavia non ogni applicazione di una legge ingiusta equivale al suo riconoscimento o alla sua approvazione. In questo caso, il giudice può—talvolta forse deve—lasciar fare il suo corso alla legge ingiusta, qualora sia il solo mezzo per impedire un male molto maggiore. Egli può infliggere una pena per la trasgressione di una legge iniqua, se essa è di tal sorta che colui, il quale ne è colpito, è ragionevolmente disposto a subirla per evitare quel danno o per assicurare un bene di assai più alta importanza, e se il giudice sa o può prudentemente supporre che tale sanzione sarà dal trasgressore, per motivi superiori, volentieri accettata. Nei tempi di persecuzione, spesso sacerdoti e laici si sono lasciati condannare, senza opporre resistenza, anche da magistrati cattolici, a multe o a privazione della libertà personale per infrazione di leggi ingiuste, quando in tal guisa era possibile di conservare al popolo una magistratura onesta e di stornare dalla Chiesa e dai fedeli ben più temibili calamità.

Naturalmente, quanto più grave di conseguenze è la sentenza giudiziaria, tanto più importante e generale deve anche essere il bene da tutelarsi o il danno da evitarsi. Vi sono però casi in cui l'idea del compenso mediante il conseguimento

veritatis lux inde ab obscura antiquitate est orta". (Epist. Encycl. "Auspicia quaedam", *Acta Ap. Sed.*, 1948, p. 170.)

Hodie vero dum in publicis coetibus de futuro agitur Palaestinae statu ejusque ordinatione, Nos, pro Apostolici Ministerii Nostri officio, vehementer optamus ut una Nobiscum conjuncti, quotquot christiano gloriantur nomine, ab Omnipotenti Deo pacis, caritatis, justitiaeque munera sacris illis locis instantioribus supplicationibus impetrent.

Norunt enim omnes ad Bethlehemiticum specum Angelos, gloriam Deo concinentes, pacem nuntiavisse hominibus bonae voluntatis (Cfr *Luc. II, 14*); norunt per Palaestinae urbes, oppida, pagos Eum pertransiisse benefaciendo (Cfr. *Act X, 38*) qui mortalibus sicut ovibus errantibus absque pastore (Cfr. *Matth. IX, 36*) suum non modo praeceptum, sed etiam exemplum amoris impertiit, norunt denique in Golgotha monte Hominem Deumque Christum, dum immaculatam se victimam obtulit pro peccatis omnium, sincere libertatis ac justitiae triumphum suo profuso cruore promeruisse.

Si grata igitur tam grandium beneficiorum memoria cum hac sacra regione arctissime conjungitur, hodie procul dubio, si umquam alias, grave officium est incensas ad Caelum admoveere preces pro terra illa, quae per saeculorum decursum christianos fere innumeros, ad se pietatis causa peregrinantes excepit; quae inflammatos eorum animos ad quaevis fortiter toleranda commovit; quae olim, quae in praesens quoque, jure meritoque eorum mentem eorumque amorem peculiari modo excitavit atque excitat.

Atque utinam—quod fore confidimus impenseque optamus—Deipara Virgo Maria, immaculati sui Cordis bonitate permota, id a Divino Redemptore impetret, ut hac nova precum contentione eveniat ut quam primum Hierosolymae universaeque Palaestinae ejusmodi tribuatur ordinatio, quae ex verae justitiae normis oriatur, quae reapse dimicationum ruinarumque discrimina prohibeat; quae loca illa, utpote sacra habenda, incolumia servet Jesu Christi sectatorum venerationi atque amori; cuius denique vi, jura omnia in tuto ponantur, quae Ecclesiae filii, tam incensa pietate, tam actuoso studio operosaque navitate per elapsi temporis spatium catholico orbi universo adepti sunt.

Qua dulci spe freti, vobis singulis universis, Venerabiles Fratres,

di beni superiori o l'allontanamento di mali maggiori non può avere applicazione, come nella condanna a morte. In particolare, il giudice cattolico non potrà pronunziare, se non per motivi di grande momento, una sentenza di divorzio civile (ov'esso vige) per un matrimonio valido dinanzi a Dio ed alla Chiesa. Egli non deve dimenticare che tale sentenza praticamente non viene a toccare soltanto gli effetti civili, ma in realtà conduce piuttosto a far considerare erroneamente il vincolo attuale come rotto e il nuovo come valido e obbligante."

ac gregibus vestrae curae demandatis Apostolicam Benedictionem, quae supernarum sit gratiarum auspex Nostraeque benevolentiae testis, amantissime in Domino impertimus.

Datum ex Arce Gandulphi, prope Romam, die viii mensis Novembris, anno MDCCCXXXIX, Pontificatus Nostri undecimo.

CONDITIONS FOR VARIOUS EUCHARISTIC INDULTS

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM

INSTRUCTIO

AD LOCORUM ORDINARIOS PRO POSTULANDIS APOSTOLICIS INDULTIS:

(I) ORATORII DOMESTICI CUM SUIS EXTENSIONIBUS; (II) ALTARIS PORTATILIS; (III) LITANDI MISSAM SINE MINISTRO ET (IV) ASSERVANDAE SSMAE EUCHARISTIAE IN PRIVATIS SACELLIS (*A.A.S.*, 1949, XLI, p. 493).

1. Quam plurimum convenire sanctitati incruenti novae Legis Sacrificii honestatem ac decorem loci in quo litatur, impensa testatur cura in eodem deligendo indesinenter adhibita a catholica Ecclesia. Equidem constat tribus prioribus nostri aevi saeculis, saevientibus persecutionibus, sacra Mysteria etiam in privatis aedibus celebrari: et quamvis etiam post adeptam libertatem et christianas basilicas primitus aedificatas non infrequenter, suadente necessitate, Missa litari pergeretur extra ecclesias, temporum decursu tamen eius celebrationi adsignata fuerunt, tamquam natus locus, ecclesiae aut publica oratoria per consecrationem aut benedictionem a profano usu subducta et uni divino cultui reservata.

Quae vero altera disciplina in Codicis I. C. canonibus 820-823; 1188-1196 recepta est.

2. Ea igitur constabilita, indulta ab Apostolica Sede temporum tractu concessa Missam celebrandi in *privatis sacellis*, aut *super altare portatile* cum facultate satisfaciendi praecepto de audiendo Sacro, habenda sunt quasi exceptiones praefatae legis, iustis quidem de causis inductae, artaeque subsunt interpretationi.

3. Pari disciplina Ecclesia et *asservationem Ssmæ Eucharistiae* tutata est. Licet enim primis eius temporibus et etiam deinceps, pace

instaurata, Eadem in privatis domibus detineretur inque itineribus gestaretur pro fidelium commoditate, saeculorum processu et Ipsam in ecclesiis aut in publicis oratoriis asservari exclusive statutum est. De speciali privilegio tantum, in favorem quorundam spectatorum fidelium ob specialissima comparata merita erga Ecclesiam, Apostolica Sedes coepit tractu temporis indulgere ut Ss. Species etiam in privatis eorum sacellis asservarentur, opportunis praestitutis conditionibus ac normis Earum sanctitati accommodatis: quod pariter in Codice I. C. cautum est (cann. 1265-1275).

4. Ex antiquo more plurium saeculorum progressu invento receptum est ut Missae, etiam privatim celebrandae, *adsistat minister aliquis*, qui sacerdoti litaturo ad altare deserviat atque respondeat (cfr. can. 813 C. I. C.).

Extraordinariis dumtaxat quibusdam casibus exceptis (uti infra videbitur III n. 2), ut sacerdos absque ministro inserviente Missam litare valeat, facultate apostolica indiget. Porro unicus iudex de idoneitate causae, quae allegatur ad illam impetrandam, est Apostolica Sedes, quaeque proinde est adeunda expositis adiunctis uniuscuiusque casus propriis.

5. Porro in exposcendis praefatis omnibus facultatibus iisdemque exercendis excessus atque abusus non leves aliquando irrepsisse conspectum est. Huic igitur S. Congregationi, cui universa disciplina in iisdem indultis moderandis est concredita (can. 249), visum est ad difficultates et incommoda removenda, et in posterum praecavenda (de quibus infra I n. 4), praefatorum indultorum integram disciplinam expresse revocare remediaque suppeditare idonea quae infra singillatim recensentur, ut omnia recto ordine componantur.

Ad hoc sane opus explendum efficienter etiam impulerunt Litterae Encyclicae *Mediator Dei*, Pii Pp. XII, fel. regn., diei xx m. novembris MCMXXXVII, de sacra Liturgia,¹ quae "*christianae religionis caput ac veluti centrum Sanctissimae Eucharistiae Mysterium*"² cultu debito congruaque religione esse colendum edocent, naviter ad observantiam revocatis liturgicis canonicisque praescriptionibus.

I—DE IMPLORANDO INDULTO PRIVATI ORATORII EIUSQUE EXTENSIONUM

(Omitted.)

¹ A. A. S., a. XXXIX, p. 521 seq.

² Ibid., II, p. 547.

II—DE POSTULANDO PRIVILEGIO ALTARIS PORTATILIS

Omitted.)

III—DE POSTULANDA FACULTATE CELEBRANDI
MISSAM SINE MINISTRO

1. “. . . *Ob huius tam augusti Mysterii dignitatem, volumus atque urgemus—quod ceteroquin semper praecepit Mater Ecclesia—ut nullus sacerdos ad altare accedat, nisi adsit minister, qui ei inserviat eique respondeat, ad normam canonis DCCCXIII*.”¹ Re enim vera canone 813 C. I. C. prohibetur sacerdos Missam litare sine ministro, qui eidem inserviat et respondeat.

Minister designat fidelium conventum iuxta illud Divi Thomae (Sum. Theol. p. III q. 83 a. 5 ad 12) “(minster) *gerit personam totius populi catholici*”: id quoque evincitur ab antiquissimo Ecclesiae more iuxta quem presbyter sacra Mysteria gerebat cum assistentia diaconorum et aliorum ministrorum et omnis populus respondebat. Missa celebrata a solo presbytero cum unico ministrante est posterioris temporis. Id patet etiam ab universali et concordi doctrina liturgistarum et moralistarum.

Ceterum nonnullae Missae partes (orationes, “confiteor”, “orate fratres” cum responsione “suscipiat” ac versiculi non pauci etc.) numero plurali exprimuntur ad ostendendam praesentiam, alicuius ministri sacerdoti assistentis. Praeterea maxime convenit ut sacerdos in celebratione habeat cooperationem seu suffragium unius deservientis, qui ipsum adiuvet ad quosdam ritus explendos et casu repentinae corporis offensionis ei succurrat ac quid sit agendum provideat.

Consuetudo celebrandi Missam sine ministro, immo *nemine praesente*, ortum duxisse videtur in monasteriis.

2. Lex utendi ministro in Missa perpaucae tantummodo patitur exceptiones, quae ab AA. rei liturgicae et moralis peritis uno consilio reducuntur ad sequentes casus:

- (a) si viaticum ministrari debeat infirmo et minister desit;
- (b) si urgeat praeceptum audiendi Missam ut populus eidem satisfacere possit;
- (c) tempore pestilentiae, quando haud facile invenitur qui tale ministerium expleat et secus sacerdos debeat per notabile tempus se abstinere a celebrando;

¹ Ex Litt. Encycl. *Mediator Dei* (A. A. S., loc. cit., p. 557).

(d) si minister e loco abscedat tempore celebrationis, etiam citra consecrationem et offertorium: quo casu reverentia sancto Sacrificio debita prosecutionem exigit etiam illo absente.

Extra hos casus, pro quibus habetur unanimis auctorum consensus, huic legi derogatur dumtaxat per apostolicum indultum, praesertim in locis missionum.

3. Est tamen prae oculis habendum: inter carentiam ministri et usum alicuius minus idonei inservientis, alteram hypothesim praeferi debere, dummodo minister huiusmodi saltem capax sit explendi praecipuas caeremonias, uti porrigere ampullas, missale transferre, tintinnabulum agitare.¹

4. Exceptis necessitatis casibus in n. 2 enumeratis, vi citati can. 813 requiritur praesentia ministri in Missae celebratione: rubrica missalis praefert, quantum fieri possit, clericum laico, qui est adhibendus si clericus desit, qui et ipse debet esse masculini sexus: omnes AA. unanimiter docent esse sub mortali prohibitum mulieribus, etiamsi moniales sint, ministrare *ad altare*.

Sapienter igitur Ecclesia prioribus temporibus statuerat esse adhibendum qua ministrum in Missa privata clericum prima tonsura insignitum (S. R. C., *Coll. auth. decr.*, decr. 113, ad VI); et solum temporum decursu, clericis pro tali servitio rarefactis, ex necessitate concessit ut laici adhiberentur praesertim pueri (ibi, decr. 3647, ad VII): qui usus hodie latissime patet.

Ad pueros quod attinet, hi debent sedulo institui ut idonei fiant administri huic pernobili muneri explendo.

5. Casu necessitatis, deficiente viro, clerico aut laico, rel. canon 813 *mulierem* admittit ad servitium s. Missae, sub conditione tamen ut "*ex longinquo respondeat, nec ullo pacto ad altare accedat*". Id etiam valebat iure Decretalium,² ubi legitur "*prohibendum quoque est, ut nulla foemina ad altare praesumat accedere aut presbytero ministrare aut intra cancellos stare sive sedere*": mulieris igitur ministerium ad hoc reducitur ut *celebranti respondeat*:¹ proinde oportet ut ante Missam omnia sacerdoti commode disponantur quae divino Sacrificio occurrere possint, uti solet fieri in cappellis monialium, cum desit minister.

Ut mulier adhibeatur loco ministri masculini sexus, iuxta relati canonis praescriptum requiritur *iusta causa*.

¹ Cfr. Missale Rom., tit. de defectibus in celebratione Missarum *occurrentibus*, c. X, n. 1.

² C. 1, de cohabitatione clericorum et mulierum, III, 2.

³ S. R. C., *Veronen.*, 27 aug. 1836, ad 8; *Alatrina*, 18 mart. 1899, ad VI; decr. 2745, ad VIII et 4015, ad VI.

Indultis vero, quae conceduntur ab hac S. Congregatione, litandi sine ministro, clausula semper adiicitur cavendi nempe "*ut ad mentem can. 813, nedum pueri edoceantur de modo inserviendi s. Missae sed etiam fideles, ipsaeque mulieres addiscant quomodo possint Missae inservire, legendo responsiones sacerdoti celebranti reddendas*".

Nuper vero Sanctitas Sua aliam clausulam indulto litandi Missae sine ministro inserendam praecepit, nempe "*dummodo aliquis fidelis Sacro assistat*", cui nullimode derogari praestat.

IV—DE POSTULANDO INDULTO ASSERVANDI SSĀM EUCCHARISTIAM IN PRIVATIS SACELLIS

(Omitted.)

Cum Em̃i ac Reṽm Patres Cardinales Sacrae huic Congregationi praepositi praefatam Instructionem sedulo examini subiecissent in Plenariis Comitibus diei 26 m. Martii 1949, eandem probarunt et publici iuris fieri, si ita Sanctissimo placuerit, rescripserunt.

Sr̃nus autem D. N. Pius Papa XII, in Audientia die 6 m. Septembris 1949 habita ab infrascripto Secretariq S. C., Instructionem, de qua supra, certa scientia et matura deliberatione approbare et Apostolica Auctoritate munire dignatus est, contrariis quibuslibet, etiam speciali mentione dignis, minime obstantibus atque mandavit ut Instructio eadem in *Actorum Apostolicae Sedis commentario officiali* ederetur, ab omnibus sacerdotibus et fidelibus latini ritus sedulo et religiose servanda.

Datum Romae, ex aedibus Sacrae Congregationis de disciplina Sacramentorum, die 1 mensis Octobris anno 1949.

✠ B. ALOISI MASELLA, Ep. Praen., *Pro-Praefectus*

Owing to the length of this document we have printed only the section which defines the law on celebrating Mass without a server, and which is of special interest to the clergy. The Sacred Congregation gives no instruction on the lawfulness of celebrating Mass with no one at all present, beyond stating that permission for this is not now included in indulgences granted for Mass without a server. Cf. THE CLERGY REVIEW, 1941, XXI, p. 175; 1926, XXVI, p. 652.

BOOK REVIEWS

The Family at Bethany ("Gospel Studies" I). By Alfred O'Rahilly, President of University College, Cork. (Cork University Press, 1949. Pp. 214 + 24 pages of plates. Price 12s. 6d.)

PRESIDENT O'RAHILLY, in the preface to this accomplished and delightful book, begins with an apology "inasmuch as the author is a layman lacking any specialist training in exegesis or theology", and, in so doing, recalls a similar plea, as of "one no specialist in the history of Israel", made by that eminent historian and authority on Byzantine studies, Professor N. H. Baynes, in his work entitled *Israel Amongst the Nations*. That such an apology was wholly unnecessary was the verdict of an immensely learned *Alttestamentler*, the late Professor S. A. Cook, in the course of a review in the *Journal of Theological Studies*. "For my part," he wrote, "if I occasionally miss a few references to English literature, I find much that has escaped my attention, and knowing how difficult it is to do justice to the many developments in Old Testament study and to the many conflicting views that now prevail, I cannot but express my sincere appreciation of his packed pages." (Vol. xxix, p. 166). If one may take leave to substitute "New Testament" for "Old Testament", this judgement exactly coincides with the present reviewer's impressions of the first volume of President O'Rahilly's "Gospel Studies". It is gratifying to learn that a considerable number of these studies are now practically ready, and that they are all designed to lead up to a full and well-documented Life of our Lord, for which the erudite author has been gathering materials over many years.

The plan of the work is a simple one. It is to take a particular set of data found in the Gospel narrative, those, namely, that are concerned with the three holy souls of Bethany, Mary, Martha and Lazarus; to provide a clear text, translated immediately from the Greek, and to fortify the readings accepted in a series of detached notes; and then to study the problems arising out of the text from the threefold point of view of exegesis, devotion, and apologetics. The headings of the various sections will show the course of events. First, the text of Luke vii, 36-50, is studied under the heading "The Woman and the Pharisee"; then follows chapter x, 38-42, of the same evangelist ("The Two Sisters"); next, John xi ("The Raising of Lazarus"), which includes a first-rate apologetic study of the miracle's historicity; then the Supper at Bethany; next, three chapters on the holy women in the narratives of the Passion and the

Resurrection ("Magdalen and Company", "Magdalen and the Risen Christ", and "The Women's Witness"); then a discussion of the famous problem as to whether the woman who had been a sinner, Mary of Bethany, and Mary Magdalen are to be identified or distinguished; and, finally, a closing chapter on Dives and Lazarus, which furnishes among other things an excellent study of the Old Testament and the life of the world to come.

Apropos the most controversial of the nine chapters (ch. VIII "One or Three?") no scholar of either persuasion could possibly complain that the problem had not been treated with all due moderation and charity. One may agree with the author that "the conclusions" of those who uphold the three-women-theory are "in many cases . . . entirely too peremptory and dogmatic". He himself favours the identity of the three characters, but rightly claims that "the value of this book, such as it is, is quite independent of this assumption". (p. 182).

In conclusion, attention should be called to the attractiveness of the volume's *format*, and to the useful maps and drawings in the text, not to mention in any detail the sixty-nine charming illustrations in the pages of plates at the end of the book. The volume that is to follow this one is entitled *The Crucified: on the Shroud and in Art*, and should maintain the interest and the high standard of *The Family at Bethany*.

J. M. T. B.

The Mother of the Saviour and our Interior Life. Translated from the French of Father R. Garrigou-Lagrange by Bernard J. Kelly, C.S.Sp., D.D. Pp. 338. (Golden Eagle Books, Ltd., Dublin. 15s.)

It is characteristic of Father Garrigou-Lagrange, theologian and writer on the spiritual life, that his treatment of Mariology should combine the theological and the devotional. While setting forth the doctrines commonly held by theologians concerning the privileges and functions of the Mother of God he takes every opportunity that offers of studying her interior life, and of applying to the supernatural riches of her soul the general principles touching grace, the virtues and the gifts of the Holy Ghost of which he is a well-known exponent. Herein, let it be said at once, lies the merit of the work before us. The chapters describing Mary's attendance at St John's Mass and her reception of Holy Communion, for example, breathe a theologically informed piety which is in the best traditions of the Dominican Order. But considered from the doctrinal point of view the book can hardly be regarded as one of the author's successes.

Written in the vernacular it would appear to be directed primarily to the layman; yet it is filled with technicalities which he is most unlikely to understand; the footnotes bristle with borrowed references to Latin sources which are almost certainly beyond his reach; already on the very first page he is plunged into a tedious, and not very important, controversy on the superiority of the divine motherhood over the state of grace and on the sequence of various *signa rationis* in the divine plan of Mary's predestination. On the other hand the general character of the book disinclines one to suppose that it is intended for those versed in dogmatic theology. If it were, one would have expected from such an author, if not an original contribution to the solution of Mariological problems, at least a meticulously accurate statement of the problems themselves. Instead of giving us the fruits of his own investigations Father Garrigou-Lagrange relies largely on the study of Dublanchy (article "Marie" in *D.T.C.*) and on that of Merkelbach (*Mariologia*, 1939), works to which the reader is frequently directed. As for the problem of Our Lady's mediation during her life on earth, we have not been able to find in the book any mention or explanation of the vital distinction between redemption *in actu primo* and redemption *in actu secundo* (sometimes called objective and subjective redemption respectively), a distinction upon which the understanding of the problem entirely depends. Fr Merkelbach, to do him justice, makes it very clearly when stating what in his view is the difference between Mary's merit for others and the merit of the ordinary person in the state of grace: "Non solum ita meruit gratias in actu secundo singulis hominibus applicandas, sed etiam in actu primo omnes gratias generi humano redimendo acquirendas" (*Mariologia*, p. 329). Strangely enough, when Father Garrigou-Lagrange adapts this explanation to his own use, intending presumably to convey the same sense, he omits precisely the words which are essential: "The second (difference)," he writes (p. 211), "is that she merited the acquisition of grace as well as its application," thus leaving the reader to suppose (contrary to the doctrine of St Thomas) that the ordinary faithful are not able to acquire grace by their merit and so apply to themselves, and to others, the efficacy of Christ's Passion which is the universal cause of our salvation (*De Veritate*, 29, 7, ad 8).

The author's chapter on the consecration of the human race to Mary has a special interest, as being the work of one long associated with the petition that the Holy Father might take the step which he has in fact recently taken. The book concludes with a brief chapter on St Joseph, in which considerable use is made of Bossuet's *Panegyric*; and of the article "Saint Joseph" in *D.T.C.*

Katholische Dogmatik. Vol. I: *Gott der Dreieinige*. By Dr Michael Schmaus, Professor at the University of Munich. Fourth and revised edition, 1948; gr. oct. Pp. xvi + 648. (Max Hueber, Munich. DM. 17.)

ALTHOUGH this work was first published in 1937 and has already reached its fourth edition we have not until now had an opportunity of noticing it in these pages. And this is a pity, because Dr Schmaus's book is something quite out of the ordinary. There were already available for German Catholics several manuals of dogma in the vernacular—Scheeben, Bartmann, Diekamp, Pohle, Preuss, Gierens are well-known names—and Engelbert Krebs had further widened the circle of theological readers in Germany by his *Dogma und Leben*, a presentation of dogmatic theology for the studious laity. But what had been lacking was a work which would help the priest to bridge the gap between scientific theology and sermon material; and this is what Dr Schmaus provides in these volumes. Not that he gives us ready-made sermons; he has no such idea of relieving the preacher of his personal responsibility. Rather it is his aim to present Catholic dogma in its relation to present-day problems, as supplying the needs of the man and woman of today. Others have attempted this task but have set about it in the wrong way, by "adapting" dogma to the modern mind; the result was Modernism, a caricature of Catholic doctrine, a framework bearing hardly a superficial resemblance to the Christian religion, a skeleton emptied of vitality. Dr Schmaus, on the contrary, sees in the very vitality of Catholic theology the reason why it has a message for all times, and for these times in particular. God's revelation is supra-temporal and for that reason is addressed to every generation of mankind. His effort is consequently directed to showing the inner meaning of that revelation as a whole, so that each single doctrine appears in its essential relation to all the others. The ground and subject of this organic unity is the Word Incarnate; Christ is the central figure in Christian theology. But the person of Christ is truly known to us only so far as He is known as the Son, the second Person of the Blessed Trinity; and therefore Dr Schmaus's outlook is primarily Trinitarian. His aim dictates his method. In the present volume he does not distinguish between the two treatises *De Deo Uno* and *De Deo Trino*. The God in whom Christians believe is not the God of mere philosophy (however valuable philosophy may be in giving us a fuller understanding of revealed truth), He is the God made known to us in and through Christ. All the divine perfections are thus shown as aspects of the Trinitarian life of the one true God, whose knowledge and

love cannot be properly understood except in connexion with the inner processions of the Son and the Holy Spirit. While keeping strictly to the traditional terminology in the formulation of dogmas the author is careful to explain it with reference to modern thought forms; thus the "substance" aspect of the notion of person is duly stressed, but the chief emphasis is laid upon the dynamic element in human, and also in divine, personality. Revealed doctrine is proved chiefly from Scripture and the Fathers, passages from both sources being quoted *in extenso*. The metaphysical side of theology is not neglected but it receives comparatively little attention, and where philosophical considerations are developed it is to St Augustine, apparently, rather than to St Thomas that he turns chiefly for inspiration. The author's aim governs also the apportioning of space to problems which are familiar in the manuals: the question of faith in God's existence receives more attention than the "five ways", which belong properly to philosophy; the Christian attitude to suffering interests him more than the metaphysical problem of its causation; the Thomist and Molinist explanations of God's knowledge of futuribles occupy only a page or two of small type.

Many may object that the method adopted by Dr Schmaus is not the best for the teaching of theology. He would probably reply that this is true, but that it is not his aim to teach theology to beginners but rather to give priests a deeper and more comprehensive view of the theology they have already learned. And regarded from this standpoint his method, it must be admitted, could hardly be improved upon.

G. D. S.

The Essentials of Theism. By D. J. B. Hawkins. Pp. 1-151. (Sheed & Ward. 7s. 6d.)

It will be difficult to find a clearer and more concise statement of the fundamentals of natural theology than the one offered in this book. Dr Hawkins is to be congratulated on it. He has recognized that metaphysical argument can never be anything but metaphysical and has in consequence avoided the mistake of trying to present the arguments for the existence of God as a process capable of imaginative visualization. This kind of presentation is possible when dealing with theories about physical phenomena—examples of it are to be found in all works of popularization of physical science, although even in this field too great and too frequent appeal to the imagination can lead to serious misunderstanding. But it cannot be applied successfully to metaphysics in which the processes of proof and the

realities investigated are essentially intelligible, not imaginable. On the other hand it is not by any means necessary that all metaphysical argument should be effectively batted down under the hatches of a terminology intelligible only to those blessed with the advantages of a philosophical training. If the arguments are good they should be capable of being stated so as to appeal to anyone prepared to make the intellectual effort to apprehend them.

In the book under review such an intellectual effort is asked of the reader—but Dr Hawkins has done his share of the work by putting the various arguments clearly and cogently. There is no danger of the reader getting mixed up, for instance, with infinite series of the chicken-and-egg variety, or of being pursued by the nagging doubt as to whether there really need have been a first. The transition from successive series of events to something from which the whole series (whether finite or infinite) depends, is effected smoothly and compellingly. The author does not spend a long time distinguishing the five ways from each other, but uses them, as St Thomas doubtless intended they should be used, to form a many-sided presentation of the one fact that a necessary being is the only intelligible explanation of the universe.

The second part of the book is devoted to an expansion of our ideas of the necessary being now proved to exist, and brings the reader to the realization of God as infinite perfection, eternal mind, the creator, and lawgiver. The final chapters are devoted to the problems arising from the co-existence of universal divine causality and human free will, and of good and evil in the world. The conclusion of the book is that "on philosophical grounds alone we ought to acknowledge God and our fundamental duty to him. Beyond this we seek to enter into personal communication with him, but the actual fulfilment of this ulterior tendency, which is inchoate in our nature itself, depends upon an exercise of God's sovereign freedom. The fact belongs, therefore, to the sphere of the supernatural, and the doctrine of it will be a supernatural or revealed theology."

Theologia Naturalis. By Gerard Esser, S.V.D. Pp. xvi + 271. (Society of the Divine Word Mission Press, Techny, Illinois. Price \$3.)

THIS is the sixth volume of a complete course of Philosophy in Latin, the other five volumes having already been published, and the seventh volume on Ethics being in preparation. The author has been teaching philosophy for twenty-nine years and has written these volumes especially for use in seminaries. The present work is a straightforward, full and clear exposition of the generally accepted

theses of natural theology. The five ways of St Thomas form of course the main element in the proof of the existence of God, but the author has added several other proofs such as those from the fact of moral obligation, and from the scientific theory of entropy. These additional proofs are not all presented as apodictic arguments—some of them are only probable, but Fr Esser is careful in his assessment of their value. One interesting point is the author's admission in the proof from movement that local movement does not enter into the category of movements which are "ad perfectionem", since there are no places natural to bodies. Since he states his argument in terms of fulfilment of potentiality, local movement cannot be utilized as the "a posteriori" element in the proof. Indeed he says that uniform local movement is a form or accidental state rather like colour or heat and requires no cause to explain its continuance in a body.

The development of our knowledge of God's nature is effected in the traditional way. The question of Molinism or Thomism as a solution of the problem of God's knowledge of futuribles is left over to theology, although the author's statement, when dealing with the power of God, that the arguments adduced in favour of universal physical premotion are not entirely evident, would seem to indicate where his sympathies lie.

The arrangement of the book is excellent. There is a very full table of contents which allows the reader to see the order and cohesion of the various parts easily. There is an ample bibliography, although here one or two notes on the relative importance and merits of the works listed would not be out of place. Finally there is an index of authors and of subjects. One gains the impression from the book of a solid, sober and systematic treatment in the best scholastic tradition of a subject which it is difficult to deal with adequately.

The publication of these volumes is a noteworthy addition to the Society of the Divine Word's fifty years' record of service and activity in the United States.

G. E.

Summulae Logicales Petri Hispani. Edited by I. M. Bochenski, O.P.
With an introduction and indices. Pp. xxiii + 143. (Marietti,
Turin, 1947. Price 550 lire.)

FR BOCHENSKI adopts the common opinion that the author of the famous *Summulae* was Petrus Juliani, or Hispanus, Pope John XXI. Born at Lisbon between 1210 and 1220, he studied at Paris probably under Albertus Magnus and John of Parma. Thus it was Peter who

gave "Barbara" to the world, though (according to Keynes) the mnemonics are found in an earlier unpublished work of William of Shyreswood, whose lectures Peter may also have attended. I cannot tell whether Fr Bochenski is being humorous when he writes of Peter's death in 1277, shortly after he became Pope: "Quae mors vere sapientis, qualis erat, digna fuit: nam aediculo extructo ubi tranquilliter studiis vacare posset et ipso collabente die 14 mai eiusdem anni vulnera mortalia accepit."

Prantl, "whose erudition is unmatched except by his lack of logical sense and his animosity towards scholasticism", holds that the *Summulae* were translated from a Greek text of Michael Psellus, but it seems that several critics have already fallen upon him for this and vindicated Peter's claim to authorship. This is an edition of the thirteenth-century *Codex Reg. Lat.*, 1205, which is one of the best. The order of the treatises differs from that of other editions, which is not surprising as hardly any other work has been subjected to so many corrections and additions in the course of time. From the middle of the thirteenth century down to the seventeenth it found its way into the hands of every student, philosopher and theologian "qua fundamentum quoddam totius scientiae et artis dialecticae". It was used in the schools and corrected freely by lecturers. In these circumstances it would take a lifetime to edit a critical edition. In the meantime it is something to have a manual edition tidied up by Fr Bochenski's skilled hands. He has divided the text into small numbered paragraphs, touched up the spelling, and added six indices. The work contains the following treatises: On Propositions, Predicables, Predicaments, Syllogisms, Loci, Suppositions, Fallacies, Relatives, Ampliations, Appellations, Restrictions and Distributions! Fr Bochenski was encouraged to undertake this work by several illustrious persons for the sake of historians of logic, philosophy and theology, but he clearly thinks too that in exactitude and simplicity it is a better manual than our modern ones, and has the additional advantage of being immune from the errors which have drifted into these from Port Royal and other harbours of error. The publishers add that it is no exaggeration to say that wherever scholastic doctrine is taught, all professors and students should have a copy.

Barbara Celarent. By Thomas Gilby, O.P. Pp. xiii + 303. (Longmans, Green & Co. Ltd. 1949. 18s.)

THIS is a description of scholastic dialectic, and quite unlike the *Summulae Logicales* in every respect. To begin with, it has funny drawings on the cover, a most unusual departure in published works on

Logic, but one which might well be encouraged, and which in this particular case has the advantage of indicating the character of the contents. "In attempting this picture of the thomist dialectic . . . I thought," says Fr Gilby, "that a swing and a breeze from outside might be welcome where the conventional demeanour is rather stiff and the atmosphere often close."

Each page of the text stands on stilts of footnotes, referring to parts of St Thomas's work. They are signposts to what the author would call "more open country, well-watered and fertile". His book should be read within reach of the *Opera Omnia* and a paper-knife, for part of the entertainment which it offers consists in wondering what the footnote will lead to: "Tapeworms illustrate the doctrine of the image of God," writes Fr Gilby, and refers you to S.T. I, 93, 2. You would merely be irritated without the source to consult. It must be added that reference sometimes leads to disappointment, as, for instance, on p. 43, n. 2, and p. 44, n. 1, while on p. 67 footnotes 1 and 2 are transposed.

Of St Thomas the author says: "His latent allusions make him a difficult author for those who would extract his doctrine by consulting the appropriate headings in the index; he is not really a manualist for he supposes a general background and is often most informative in his asides . . . a single theme runs throughout the versatility, the passage from one aspect to another is not abrupt, there are no splits in his personality." The same judgement might well be made of Fr Gilby and his work, which, incidentally, hints at being the first of a series. His style of writing can best be indicated by mentioning that the index, under the letter B, includes the following collection of heterogeneous items: Baldwin, bathos, beauty, begging the question, behaviourism, being, Belloc, biology, Boethius, bogy-word, Buridan's donkey!

Does St Thomas ever say that a philosopher must be a lover of myths and poetry? Certainly not in the third lecture on Book A of the *Metaphysics*, to which Gilby refers us. Yet he returns to this point, saying: "the philosopher, says St Thomas, should cherish poetic fables" (p. 88). On the contrary, it would seem that St Thomas shared a little of Aristotle's contempt for fables, for when Aristotle dismisses "the school of Hesiod and all the theologians" as men who "thought only of what was plausible to themselves, and had no regard to us" (B, 4), St Thomas's commentary sings a duet in perfect harmony, and we are left to think that "into the subtleties of the mythologists it is not worth our while to inquire seriously".

Actes du III^e Congrès des Sociétés de Philosophie de langue française.
Thème principal: Les Valeurs. Pp. 260. (Nauwelaerts, Louvain.
 Vrin, Paris. 120 fr. belges.)

A READING of this book produces the same effect on the mind as the perusal of Book Beta of the *Metaphysics*, namely *aporia*. This is not surprising, for if you gather together forty-three philosophers and allot them about six pages each in which to express their views on such a slippery subject as values, you will need a strong philosophical stomach to digest the result. Over one hundred and eighty French-speaking philosophers attended this congress which was held at Louvain and Brussels; the texts of those who presented *communications* are here arranged in a systematic way round the main theme of the discussions, and in addition there are seven papers on the history of philosophy.

The nineteenth-century German philosopher R. H. Lotze is commonly regarded as the founder of the philosophy of values. Nowadays there are those, such as E. Dupréel of the University of Brussels, who claim that a theory of values is not something to be built into philosophy as a department or application, but that it can and should finish the framework of philosophy (p. 41). On the other hand it is no doubt true that the problem of value has always been present throughout the history of thought. As Etcheverry remarks, the true, the beautiful and the good have always exercised a decisive attraction on the intelligence and heart of man. It is as a result of the present prevailing interest in human and social questions that value now tends to become the centre of perspective for the guiding lines of metaphysics and morals (p. 77). This book succeeds admirably in conveying a vivid impression of the way in which problems involving the notion of value spread through the whole field of philosophical speculation.

Philosophie de la Religion. By P. Ortega, S.J. Two vols. Pp. 846.
 (Duculot, Gembloux & Nauwelaerts, Louvain. 275 fr. belges.)

THIS work originally appeared in 1938, but, though the author has not altered his position, post-war books on the subject have led him further afield, with the result that he now gives us two volumes instead of one. They are large volumes too, and yet they contain only what he calls the prolegomena to the philosophy of religion. The fact is that Père Ortega likes plenty of room; there are times when he is rhetorical, and he quotes frequently and at considerable length. After some interesting preliminary discussions about the starting point and method of a philosophy of religion, he embarks on

his first main task: to demonstrate the necessity of the religious phenomenon, or the relation of man to the absolute. This involves the analysis and criticism of agnosticism, pessimism, and dilettantism. The greater part of the work, however, is devoted to tracing the origin of "religious destiny", the indestructible link which binds thought, action, and their synthesis, being, to a good and necessary Absolute.

Having grappled with Kant over the value of metaphysical thought and with Hegel over its limits, he then turns upon Nietzsche whose libertinism he expounds and criticizes. "Beyond free will, subsisting prior to it, independently of it and constituting it despite itself, there lies an inevitable orientation towards Being, whence obligation" (p. 307). Next it is William James's pragmatism which calls for inspection, and against this Ortegat shows that the moral act must be disinterested and that its ultimate norm is absolute. But this brings us back to Kant again, whose moralism must be disposed of. Here the author inserts a plea for the moralists who are unbelievers. Devotion to duty will eventually lead a man from absolute respect for the abstract good to the adoration of God, the Concrete Absolute (p. 391). Nevertheless it must be shown that the term of voluntary activity is not a law, but Being. To live well is more than being just, it is to associate with God.

Plunging into the second volume we meet the problem concerning the relation of action and thought, and the "romantics" who subordinate thought to intuition, and theory to sentiment. This section is a resumé of a work entitled *Intuition et Religion*, published in 1947, but the author has added a critical analysis of Jaspers' work. Ortegat maintains that thought is essential at the outset of religious life, as it is at the end, and as it is in the course of transition from start to finish (p. 431). But to find the primary source of being and the religious act we must look, beyond the opposition of thought and action, to a unity superior to these: personality. This is what allows a man to participate in Absolute Being. The aseity of beings is the principle of their communion; having a home of his own, a human person can be intimate with another and give him welcome. An intellectualist or a voluntarist religion is logically a pantheist religion; only in a personalist religion can the finite and infinite compenetrate without self-destruction, only such a religion unites man to God "in plenary, objective, intimate, immediate, salvific and mystic fashion" (p. 535).

The final sections of the book bring us to the point at which philosophy borders on theology, for they are concerned with the inadequacy of the individualist conception of religion, and with the

relation of nature and grace, philosophy and theology. A religious society, it is argued, is indispensable; without it no one can either become or remain religious in the full and objective sense of the word. Once this is established, it remains to show what the characteristics and functions of this society must be in order that, through it, God may give Himself totally to men and regenerate the world (p. 581).

The last section is entirely new. Having expounded Barth's dialectic, it discusses the problem of the relation of nature and grace, philosophy and theology, between which Barth cuts all the bridges. By itself, Ortegat admits philosophy cannot establish a real communion between man and God, nor be the mediator of an authentic religion, for its God remains abstract and lifeless, its religion a velleity, inefficacious. But it can have a propaedeutic function, for it can awaken desire and rouse hope; it can define schematically the relations of man and God. For this velleity to become reality, however, for the desire of salvation to be efficacious, and for the relations of man and God to become intimate and concrete, an Act and a Word, which proceed not from man, but from God, are necessary. There must be a divine deed, a divine initiative, a sacred history. Thus anthropocentric religion will become theocentric, and a divine force and light will invest man with supernatural powers. Philosophy is not self-sufficient, it must appeal to revelation, the science of the acts and words of God (p. 689).

As though reluctant to leave his readers, already so deeply in his debt, Fr Ortegat finally offers us a valuable sketch of twenty-three contemporary systems, specifying what each regards as the constitutive principle of religion.

L. McR.

Thomas Becket. By Robert Speaight. (Longmans, Green & Co. 15s.)

IN this biography, first published in 1938, Mr Speaight disclaims any pretension to have written a work of "scientific history". He states that he has tried to set the story of St Thomas in its true historical context and to suggest a few of its causes and effects. In doing so, he has "merely wished to be accurate and readable". Readable he certainly is; but accuracy is another matter. Arundel, where the empress landed, is not in Suffolk (p. 4); "abbess of Ramsey" must mean Romsey (p. 77); and the translation of the saint's body in 1220 neither did nor could take place in the presence of Edward III (p. 218). Such slips are trivial, perhaps, but they are not what one expects to find in a second edition; and unfortunately Mr Speaight does not show himself much more reliable when dealing with matters central

to his theme, such as the political background of the dispute with Henry II. He gives his readers to understand (p. 66) that the scutage of 1156, as levied from church lands, was an innovation; and he follows antiquated textbooks in identifying the tax resisted by Thomas at Woodstock with the Danegeld (p. 109). The truth is that scutage was paid by ecclesiastical tenants-in-chief in the reign of Henry's grandfather, and that what St Thomas resisted was not the perfectly lawful Danegeld, but a proposal to divert into the royal exchequer the customary payment known as Sheriff's Aid, a proposal which, if carried, would have obliged the sheriffs to fall back on new and less regular means of lining their pockets. One is sorry not to be able to recommend the book, but as a portrait it adds nothing to our appreciation of St Thomas, and as a study of the historical context it is misleading at crucial points.

The Ecclesiastical History of the English Nation. By the Venerable Bede. Books I and II, newly translated into English, with notes and introduction by Michael MacLagan, M.A., F.S.A. (Blackwell, 7s. 6d.)

THE translator states that he has sought deliberately to keep as close to the Latin as possible. How disastrously he has succeeded may be judged from the following specimen (p. 46): "A certain Carausius, ignoble indeed in birth but ready in council and with his hand, after he had been set to guard the sea-coast, which the Franks and Saxons were then attacking, acted more for the destruction than the profit of the state by in no way restoring the loot which he seized from the looters but keeping it for himself alone." A scholarly introduction and notes hardly atone for this sort of pidgin-English.

Christianity and History. By H. Butterfield, M.A., Professor of Modern History in the University of Cambridge. (G. Bell & Sons Ltd. 7s. 6d.)

MESSRS BELL have now published in book form (and in a remarkably unattractive binding) an amplified version of the lectures which aroused so much interest when broadcast on the Third Programme. Professor Butterfield, who had already made his mark as a philosophic historian, discourses here on the religious implications of world-history, speaking as one who finds in the Hebrew prophets and the revelation of Christ the indispensable clues to the interpretation of the human drama. The book is a series of grave meditations on the highest themes. It has reminded some readers of Acton; and though the author is not, like Acton, a Catholic, there is little in it

to which Catholics will take exception, and much on which they may dwell with profit.

Professor Butterfield is surely right in holding that "certain kinds of half-baked history" are at the present day a more serious obstruction to Christianity than the natural sciences, and that "our final interpretation of history is the most sovereign decision we can take". A few quotations will illustrate the quality of his reflections. "When men used to talk of making the world safe for democracy, one suspected that one half heard an echo of a satirical laugh a great distance away, somewhere amongst the interplanetary spaces. After that, statesmen became still more presumptuous and promised that by a victory in war they could secure for the world 'freedom from fear'; but it has not taken us long to realize—with what wealth of dreadful meaning—that there are occasions when God mocks." "One can hardly fail to recognize the element of tragedy in many conflicts which take place between one half-right that is perhaps too wilful, and another half-right that is perhaps too proud. It is even possible that great wars should come about because idealists are too egotistical concerning their own plans of salvation for mankind, and because the righteous are stiff-necked." "It is essential not to have faith in human nature. Such faith is a recent heresy and a very disastrous one." "The ordinary historian, when he comes to the year 1800, does not think to point out to his readers that in this year, still, as in so many previous years, thousands and thousands of priests and ministers were preaching the Gospel week in and week out, constantly reminding the farmer and the shopkeeper of charity and humility, persuading them to think for a moment about the great issues of life, and inducing them to confess their sins. . . . It is impossible to measure the vast difference that ordinary Christian piety has made to the last two thousand years of European history; but we shall have some inkling of that difference if the world continues in its present drift towards paganism. Here is a fact which blots out and supersedes everything that can be said against the churches in European history."

To the contemporary European, beset with fears of an impending cataclysm, Professor Butterfield addresses a resounding *Sursum corda*. He declares that the present day should be the most exhilarating period in the history of Christianity, because for the first time in fifteen hundred years no man is now a Christian on account of worldly inducement or compulsion. And his final message, in the face of possible catastrophe, is: "Hold to Christ, and for the rest be totally uncommitted."

H. P. R. F.

The Catholic Reformation. By Pierre Janelle. Pp. 397. (Bruce, Milwaukee. \$4.50.)

ABOUT twelve years ago M. Janelle delighted us with a study of Robert Southwell as a man of letters, and in those pages, stamped with originality of thought and scholarly research, he showed a wide knowledge of English religious history. Now, in his latest volume, he sets out to correct the mistaken viewpoint—held even in many educated circles—that the Counter-Reformation was merely a consequence of and a reaction against the Protestant revolt in the sixteenth century. In the previous century, the flowering of religious piety with its constant stream of devotional literature—the *Imitation* was already a firm favourite everywhere—the painted windows, frescoes, and tapestries depicting religious themes, all witnessed to the fact that, whatever the ecclesiastical abuses, the common people were sound at heart. During this period, Pope Nicholas V eagerly sought the spiritual cleansing of the Church in Europe, whilst the mission of Cardinal de Cusa, papal legate in Austria and Germany in 1452, especially his campaign against spurious relics, alleged miracles, and certain places of pilgrimage—not to mention his deposition of gay abbots—can be said to anticipate, on many points, the work of the Council of Trent.

Why was the Catholic reform movement delayed? Briefly, it was due in large measure to political selfishness among various princelings and ill-advised administrative practices both within and without the Church. National self-assertion had been growing apace, and towards the end of the fifteenth century the Papacy had come to be regarded by the different governments of the day as a useful tool to secure greater temporal gains. If the Pope refused to comply with the wishes of some ambitious sovereign, he might incur the enmity of all others. Thus, as M. Janelle remarks, the assembly of the Church, from which devout people expected a correction of abuses, was turned into a club for kings. Religious ideals were made to subserve political expediency.

It would be unfair and ungracious to delve into this fascinating book for possible faults or errors. One may, however, regret that more space had not been given to a consideration of the English devotional school of the Catholic Reform, for Pierre Janelle is obviously the man to tackle this immense subject. True, one will find a good deal of information on the subject in Dodd's old historical volumes, but much spadework needs still to be done in this neglected field. The Catholic poets and prose-writers of this particular period have fallen into undeserved oblivion.

OSWALD J. MURPHY

Janet Erskine Stuart. By Pauline Smith-Steinmetz. Pp. 179. (Clonmore & Reynolds, Dublin. 6s.)

Anne du Rousier. By L. Keppel. Pp. 111. (Sands & Co., King Street, W.C.2. 4s.)

IN her brief biography—brief compared with Mother Maud Monaghan's voluminous work—of a famous Sacred Heart nun, Mother Smith-Steinmetz has written a book of uncommon merit. Here is straightforward history, but set down as novelists dream of writing, in language that ever holds the attention of the reader. The people in the story are touched into life, and the scenes wherein they live and act have the vitality of nature. Mother Stuart travelled widely (this is largely an account of her many journeys) and everywhere her strong personality impressed itself upon convent and school. She died thirty-five years ago, but her influence does not decrease, so deep was the effect made upon her Institute by this exceptionally gifted and saintly woman.

Also a religious of the Sacred Heart, but of a generation immediately preceding that of Mother Stuart, was Mother du Rousier, whose lifework was accomplished chiefly in Central and South America. Unimaginable difficulties arose in connexion with every foundation she made—and she made many; but her natural courage, tempered to perfection by a rare spirituality, was ever triumphant. Her story is that of one who ploughed a heavy furrow, but never looked back.

On Prayer. By J. P. de Caussade, S.J. Pp. xxxvii + 273. (Burns Oates. 12s. 6d.)

Prayer for All Times. By Pierre Charles, S.J. Pp. 328. (Sands & Co., King Street, W.C.2. 15s.)

NEGLECT of Bossuet's teaching on Prayer was the immediate cause of Père de Caussade's fine treatise (the present volume is a new and revised edition), but a careful reading of the book brings the conviction that, after all, the work is de Caussade's very own. It is in the form of dialogues, excellently translated by Algar Thorold. Throughout these deeply instructive pages the author insists upon the fulfilling of God's plan for each of us—here and now; and his urgent exhortations are crystallized in a phrase for which he will remain forever famous: "The Sacrament of the Present Moment." This work was written in the eighteenth century, but it possesses the freshness of appeal made by a modern translation of the Scriptures.

Those of us who welcomed *Prayer for All Times* twenty-five years ago, upon its first appearance in an English translation, are glad-

dened by the sight of this fine new edition of a work which deserves the widest circulation among those who seek help in their private prayers. The author presents us with one hundred perfectly balanced and quite separate meditations. He speaks of lovely things, always in restrained and simple language, drawing out his thoughts under the inspiration of the Scriptures and the liturgy.

Any earnest Catholic who uses this book will bless the author's name. Those under vows in religion will find it a treasure, so true is its spirituality; but perhaps it will be valued most of all by priests. It fulfils perfectly the canons of the best meditation books; it is brief, redolent of the Faith in every sentence, logical in its applications, and direct in its affective prayers. It could have been produced by none other than a man in close companionship with his Divine Master.

The Story of Matt Talbot. By Malachy G. Carroll. Pp. 110. (Mercier Press, Cork. 8s. 6d.)

Little Nellie of Holy God. By Margaret Gibbons. Pp. xiv + 48. (Newman Press, Maryland. \$0.75.)

SANCTITY is a power that cannot be measured; it is strong enough to do what a man himself—and his friends—consider to be utterly impossible, as the case of Matt Talbot proves. Overnight he changed from besotted drunkenness to a life of sobriety. By one strong act of his will, enforced with the grace of God, he accomplished what thousands of others have attempted but failed to achieve.

Matt Talbot's sudden sobering was known to many, but few suspected his personal holiness, among them a Dublin policeman (known to the present writer) who more than once made the staggering Matt move on, and who thought nothing good of him in life and little enough after his death. When Matt suddenly collapsed and died in a back street of the city, and the instruments of self-inflicted penance were found upon his body, people began to venerate him. Before long they will perhaps invoke him as a Saint; his Cause has been introduced, and with its progress his reputation for sanctity keeps pace.

There would seem to be little in common between the old man Matt and a baby girl who died before she was five years of age; but their life-stories show them to be of the same great family wherein holiness is displayed in infinite variety. Perhaps this account of a remarkable child (very popular in America) is somewhat too sentimental in tone to please most readers on this side of the Atlantic; it is

not easy for us to take seriously baby-talk like "dis" and "dat" in connexion with a servant of God. All the same we learned long ago to look for the unexpected in the lives of the Saints (among whom Little Nellie seems likely to be numbered) and much in this story is wholly surprising. For one so very young this child displayed an amazing self-control, but more amazing still was her realization of the supernatural.

L. T. H.

This Perverse Generation. By Peter Michaels. (Sheed & Ward. 7s. 6d.)

IF you want to know the worst that can be said of our machine civilization, written in a bitter and uncompromising spirit, then read this book. It is depressing, and for those readers in whose flesh the barbs go home it will be disturbing. The author is American, and addresses herself primarily to her compatriots. But many of the evils she finds in their secularist society are to be found in this country. The method of the critique is just, because it consists of taking different aspects of modern civilization and judging them in the light of Christian first principles. The machine, the scientist, and above all Freud, are the object of all-out attacks. These, however, are not convincing because of their unbalance. One can understand that in order to bring the point home, particularly in the land of Paul Bunyan, a little exaggeration is justified. Peter Michaels exceeds that licence, and in the exuberance of her denunciation falls into the fallacy of proving too much. Her description of Trade Unions (p. 21) is a caricature, and the J.O.C. of Belgium will not thank her for the comparison, incorrect incidentally, she makes between themselves and the Unions. Her summary dismissal of the evolutionary hypothesis (p. 59) implies that St Augustine was not a religious man. English readers will be interested to learn that "in England 'queuing' as they call it, occupies a major part of every citizen's life" (p. 102). What is the Christian to do in the face of a world that is wrong to its roots? Peter Michaels seems unable to make up her mind whether to suggest walking out on the world, or to stay in and organize the lay apostolate. One feels that if she used the mystic words "Catholic Action" a little less, and showed a greater acquaintance with the Pope's thought and judgement on modern society, she would inspire a little more confidence. The publishers liken this book to "good, unadulterated wine". To one reader it had the taste of *bernâche*, the bitter must which with time and patience may mature into a good vintage.

God in our Work. Religious Addresses by Sir Stafford Cripps.
(Thomas Nelson & Sons, Ltd. 6s.)

THERE is no denying that this is an unusual book from a politician, more unusual still from a Minister, and perhaps most unusual of all from a Chancellor of the Exchequer. It consists of addresses and, one might almost say, sermons delivered to very different groups of people, ranging from the Federal Bar Association in Washington to the General Assembly of the Church of Scotland, and from church congregations to youth meetings. But the burden is always the same, an insistence on the necessity of something more than materialism. Sir Stafford deplores the aimlessness and lack of purpose of most men, and declares that self-interest and material advancement are not enough. "It is not our material accomplishments that will direct us rightly in our political decisions but our spiritual development."

Sincerity and simplicity are the keynotes of the addresses, as well as a certain "testimony". Thus the Chancellor exhorts his hearers not to be ashamed of professing their Christian belief, and then goes on to say "I have been privileged over the past nine years to play some small part in national and international affairs, and every experience that I have had has added to my conviction that the one hope for the future of world civilization lies in the way of life that Christ has taught us." In a real sense he demonstrates his understanding of how Christianity must be both social and spiritual at the same time.

This book is not concerned with party politics as such. It is beyond politics. In fact the only political application—and an obvious one—is where Sir Stafford points out that there are some kinds of educational and cultural work which are better carried out by voluntary institutions than by Government organizations. At this, one cannot help wishing that Sir Stafford would preach in this strain to his fellow members of the Cabinet in the cause of the Catholic schools! Although not concerned with party politics, the book should be read by all who are interested in politics, for it is the testament of a Christian politician who tries consciously to be a *Christian* politician. Of his success or failure there may be differing opinions, but none can doubt his endeavour. "That which has upheld and strengthened us over a thousand years of history can yet inspire us to the moral leadership of mankind in the years that lie ahead of us. But to earn and exercise that leadership we must open our hearts to the love of God and we must live in love and charity with our neighbours, and above all we must never be ashamed of our religion, of our God or of Christ His Son." Would that these sentiments were inscribed as the first point in their programme by all politicians.

Principes d'un esprit social chrétien. Par J.-A. Beckaert, A.A. (Lethielleux. 180 fr.)

THE operative word in the title of this book is *esprit*. Two-thirds of its one hundred and fifty pages are taken up with a discussion, at the ethical level, of man and morality, the individual and society, and with man's social duties of Justice, Charity and Almsgiving. The other third deals with Christian Charity, the intrinsically social character of Christianity.

The author has succeeded in his intention of showing how the Christian must become conscious of the community and solidarity of mankind, and how this can help his interior life.

Can Parliament Survive? By Christopher Hollis, M.P. (Hollis & Carter. 9s.)

THE theme of this book is the problem of our political institutions which have been outmoded by the managerial society, and the consequent reduction of the individual citizen to a state of industrial and political irresponsibility. This is admirable, but what might have been a valuable study of political institutions in the light of a common-sense political philosophy is spoiled by the atmosphere of the political tract.

To begin with, it is too diffuse and disordered, and the different problems of our modern state are not dealt with in their right perspective. The reader finds himself saying continuously, "Stick to the point." For example, in the chapter entitled "The Reform of the Constitution" one finds a long paragraph on agriculture ending with the statement that "the great problem of the age—in every country—is the problem of the conservation of the soil". This may well be true, and it may even have a remote connexion with the question whether there should be a non-departmental Cabinet of five or an *omnium gatherum* of fifteen, but surely the *niger* has a little outrun the *ruber*.

The party system has broken down, says Mr Hollis. Parliament has ceased to govern, even the Cabinet has ceased to fulfil its proper function. But the trouble is that he cannot make up his mind whether to blame the managerial society or the Socialist Government. The student of Burnham and Drucker says the former, while the Member for Devizes says the latter. Then, to complicate it all, Mr Hollis the historian intervenes. Just when we have accustomed ourselves to the idea that the breakdown of the party system was inevitable, we find that Mr Hollis, Toynbee-like, singles out one incident as the turning

point. But for a personal quarrel between Asquith and Lloyd George in the middle of World War I, he says, "the old game between Liberals and Conservatives might easily have gone on until this day". There are other times, as in the masterly and succinct chapter on the growth of party government, when we are grateful for Mr Hollis the historian.

In the course of his discussion Mr Hollis deals with, or mentions, eight problems. The problem of modern politics is to remake man, made for a world of small units, so that he can become integrated into a world of larger units. A restatement of this is that the problem for the modern statement is to find a place for freedom in the new managerial world, a world which is escaping from the control of politicians and shareholders alike. This in turn, in the industrial sphere, brings the problem of giving the ordinary man and woman a sense of responsibility and purpose. This problem, in turn, is highlighted by the "profoundly new and disturbing problem" that "today over wide fields of industry, the less intelligence and the less initiative the worker has, the more valuable he is as a worker". There is the party problem, there is the Cabinet problem, and there is the agricultural problem.

Even so, there are problems that Mr Hollis does not mention, or glosses over. Where are the power points in our modern system of Government? At what level are decisions made, and what are the considerations that determine the administrators? It is surely too naïve to suggest that the answer is "the managers" and Transport House, either separately or in concert. There is, too, the problem of property—the Christian view that security and responsibility depend ultimately on ownership. Yet there is no discussion of this—apart from a mention of Syndicalism—in a chapter entitled "Responsibility in Industry". Perhaps the omission of these two problems, the seat of political power and the deproletarianization of the worker, is the worst fault in the book. Mr Hollis, whose debating skill is displayed on every page, might well reply that the answer to the first is the managers, and so the second does not arise. For the politician that might be adequate, but the Christian would be forced to press the point.

The style sparkles with epigrams, and at times there are Chester-Bellocian overtones. The matter is provocative, and the solutions challenge the reader to try and do better. Everyone who is concerned with the future development of the freedom and responsibility of the citizens of this country should read this book, for though some may disagree with every other sentence, all must relish the

style and at the same time be seized of some of the fundamental problems, not merely of England but of Industrial Man.

JOHN FITZSIMONS

Enchiridion Symbolorum, Definitionum, etc. By H. Denzinger and J. Umberg, S.J. Ed. 24-25. Pp. xxxi + 755. (Herder, Barcelona.)

Enchiridion Patristicum. By H. J. Rouët de Journal. Ed. 14. Pp. xxvii + 659. (Herder, Barcelona.)

Enchiridion Fontium Historiae Ecclesiasticae. By C. Kirch. Ed. 6. Pp. xxxii + 659. (Herder, Barcelona.)

Enchiridion Asceticum. By H. J. Rouët de Journal and J. Dutilleul, S.J. Ed. 4. Pp. xxxvi + 683. (Herder, Barcelona.)

All available from Herder, London, at 22s. 6d. each.

THIS latest edition of the *Enchiridion Symbolorum*, a work which has proved indispensable to some generations of theological students, was published in 1948 but owing to import restrictions has only now become available in this country. A comparison with the previous edition (21-23) reveals no very important additions. Some long paragraphs of the Encyclical *Pascendi* which had temporarily been relegated to an appendix have now been restored to their place in the body of the text; a number of early documents, including the *Formula Unionis* by which the Antiochenes were finally reconciled with Cyril of Alexandria, have been printed in an appendix; and of the documents issued during the present Pontificate we are given some important citations from the Encyclical *Summi Pontificatus* and the reply of the Holy Office (11 July, 1941) on millenarianism.

Of the companion volumes, the *Enchiridion Patristicum* has remained practically unaltered since the third edition in 1928; the *Enchiridion Fontium* . . . differs in no way from the fifth edition published in 1940; and the *Enchiridion Asceticum*, now in its fourth edition (which is a reproduction of the second, published in 1936), adds to the first version of the book a number of important extracts in an appendix. These, while they have not achieved the popularity of the *Enchiridion Symbolorum*, continue to be useful to students, as their constant reprinting shows.

G. D. S.

Butler's Lives of the Saints. First Supplementary Volume. By Donald Attwater. Pp. xii + 200. (Burns Oates & Washbourne. 15s.)

IT is eleven years since the late Fr Thurston and Mr Attwater completed the great revision of *Butler's Lives of the Saints*. Since then a number of omissions have been discovered and new canonizations and beatifications have taken place. The publishers have therefore

decided to issue this supplementary volume, covering the omissions and the new saints and *beati* and including Russian saints. It is proposed to publish further supplementary volumes at ten-yearly intervals.

In this volume we have some twenty English martyrs who were not yet beatified when the appropriate volume of the revised Butler was published. We have also three newly canonized saints—St Frances Cabrini, St Elizabeth Bichier des Ages and St Joseph Cafasso. The other saints who have been canonized since 1937 were already included in Butler as *beati*, and their lives are naturally not repeated. The Russian saints, about thirty in number, are taken from the liturgical calendar authorized by the Holy See not long ago for the few Russian Catholics. Of only three can Mr Attwater treat at any length; of the rest very little is known. He notices the interesting fact that twenty-one of these newly authorized Russian saints have not previously appeared in a Catholic calendar; they belong to the period subsequent to the break between Rome and Constantinople in 1054. Among the English lives Mr Attwater introduces “the father of English sacred poetry”, St Caedmon, on the strength of his ancient cultus at the Abbey of Whitby. All that is known of him is to be found in St Bede’s *Ecclesiastical History*; Mr Attwater transcribes the beautiful account in full.

The arrangement and format of the volume correspond to the last edition of the revised Butler, and Mr Attwater maintains throughout the high standard of judicious scholarship which Fr Thurston set. It is an indispensable volume for anyone who would keep up to date with his knowledge of the saints; and from it he will learn more than biographical and ascetical details, valuable though these are. He will, for instance, as Mr Attwater indicates, become aware of certain special features of the life of the Church—that women foundresses of religious congregations have claimed the majority of recent beatifications and canonizations, or again, that during the first three-quarters of the nineteenth century there was an extraordinary flowering of heroic sanctity in north Italy.

We Live With Our Eyes Open. By Dom Hubert van Zeller, O.S.B. Pp. x + 172. (Sheed & Ward. 7s. 6d.)

THIS book is a kind of sequel to the author’s *We Die Standing Up*, and should have the same popularity. It contains about forty essays, chiefly dealing with the means to holiness. Dom Hubert wants to teach us to be honest with ourselves, to be hopeful and realistic and to integrate our lives by charity through prayer. Moderation, res-

traint and a quiet style are characteristic of the essays; it is the gentle hand leading one to God and the things of God. Just once he seems to forget restraint, in the essay in which he describes the supposedly typical schoolmaster.

A grateful essay half-way through the book is devoted to Fr Bede Jarrett. Dom Hubert indicates the lifelong influence of Fr Bede on him, an influence which is discernible in these essays. The spirit is similar, and at times the line of approach to a subject; but Dom Hubert's mood is lighter than Fr Bede's.

CORRESPONDENCE

"DEMISSIS AD TERRAM OCULIS"

(THE CLERGY REVIEW, 1949, XXXII, p. 232)

"Liturgicus" writes:

In an article entitled "Sharing in the Sacrifice" Fr Clifford Howell, S.J., suggests various methods by which we may "do all in our power to conform to what the liturgy recommends", and in particular ensure that the faithful, in accordance with the Holy Father's desire, shall communicate with hosts that have been consecrated at the Mass at which they are assisting. Fr Howell favours the "Offer-tory Procession". But among the ways and means that he considers to be "simple and practicable . . . though fulfilling the Pope's desires only as regards the letter (!)", is the following: "... the priest, when turning round for the *Dominus vobiscum* which follows the Gospel, can note that there are five, or eight, or ten present. . . . He can then offer . . . five, or eight, or ten small hosts on the paten." Can Fr Howell suggest how this way of conforming to what the liturgy recommends is to be harmonized with the rubric (*Ritus servandus* . . ., V, 1) which directs that "Celebrans . . . *demissis ad terram oculis*, vertit se . . . versus populum . . . et . . . dicit . . . '*Dominus vobiscum*'"?

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

II. WHAT HAS HAPPENED IN CZECHOSLOVAKIA

(Continued)

THE document which appears below¹ is dated 17 November last, and we left the accompanying narrative last month in May. The documentation of these pages is intended, however, to give the permanence of print only to documents which have not otherwise been printed in this country, and the narrative to bring together the principal elements in a dispute of which the weekly Press gives necessarily a disconnected impression, and to establish the chronology.

The so-called *Gazette of the Catholic Clergy*, *Vestník Katolického Duchovenstva*, of which the present document speaks, published by the State for the promulgation of its decisions among the clergy, is a singularly dishonest publication, bearing the external marks of an official publication of the Church, and calculated to deceive any of the more simple-minded people who may see it. This form of dishonesty characterizes the behaviour of the Czechoslovak Government throughout; we have in addition to remark in particular:

1. The use of the phrase "Catholic Action" to describe an organization set up by the State with the purpose of undermining the authority of the Church. Where an earlier generation of Communists, in Soviet Russia, were content to have a "League of Militant Atheists",² their heirs in other countries prefer precisely opposite tactics. This bogus "Catholic Action" also maintains its own pseudo-Catholic newspaper, called *Katolícke Noviny*, *Catholic News*.

2. The frequent use, as in the new Constitution, as cited both in the document printed below and in Mgr Beran's letter to President Gottwald on 29 April, quoted here last month, of phrases about religious liberty and the respect which the State accords to it—phrases which in practice have little meaning.

3. The presence in the diocesan Chanceries of "plenipotentiaries" installed by the Government, of whom the Bishops com-

¹ It is the document reported, but not textually printed, in *The Tablet* of 10 December last, at p. 416.

² Founded in the Soviet Union in 1925; vide, e.g. Timasheff, *Religion in Soviet Russia*, passim. This should be read if the full contrast is to be savoured.

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plain below, who use the seals and writing-paper of the Church to give every possible appearance of canonical regularity to the instructions that are in fact circulated by officials of the State in defiance of the Bishops.

The first issue of the *Gazette of the Catholic Clergy*, appearing last May, told priests that they could always expect good financial treatment from the Government, provided their behaviour met with approval:

In this country everybody is entitled to a reward for his work, and priests must not be exempted from this principle. While fulfilling their religious duties, they also fulfil the duties of good citizens of our People's Democratic State. They do not have to fear that they will be deprived of the reward for their work. The People's Democratic Republic will improve the incomes of those who will show by their deeds their positive attitude to the efforts of our State. Therefore all Catholic priests who march along with our people may, without fear for the future, concern themselves fully with the ecclesiastical tasks with which they are entrusted.

It was just at this time that the Ninth Congress of the Communist Party of Czechoslovakia met in Prague. In a debate on education at this Congress, M. Zdenek Nejedly, the Minister for Education, Science and the Arts—a leading Communist Party-member as well as being the Minister responsible not only for Church affairs but also for the schools, and the publisher of this *Gazette*—committed himself publicly to the classic sentences¹:

We still have with us much that is out-moded. We even have old feudal anachronisms, the old Church education. We must strive to get rid of these anachronisms and to create a new and truly Communist Man.

The Minister of Information, M. Vaclav Kopecky, was even more explicit on this occasion. He began by speaking of general relations with the Church, saying:

We cannot leave anyone in doubt that traitors will not be tolerated or spared, even if they wear priestly robes. . . . We see that the patriotic Catholic believers and the good Catholic priests do not agree with the course of action of the Hierarchy, and do not agree with the hateful anti-Czechoslovak attitude of the Vatican and its political endeavours,

¹ Cited in the Pastoral Letter drawn up by Mgr Beran on 15 June and read on 19 June, printed in *The Tablet* of 25 June.

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and much in that vein to prepare the Church for the worst. But then, turning to education, he echoed the phrases of M. Nejedlý in even more uncompromising language¹:

It is clear that, whilst recognizing religious freedom, it remains the right of the State to educate all children, to administer and conduct the whole of school education; and *we claim, as the State's mission, to conduct all State education, inside and outside the schools, in the spirit of our ideology, in the spirit of the scientific truth of Marxism-Leninism. . . .*²

The ideological educational work in the Youth Movement is gaining importance. It has already been stressed how necessary it is to imbue our youth with a desire to study diligently. Yes—in this respect Lenin's historic speech to the Soviet Komsomols in 1920 shows its practical value. . . . Lenin gave youth sensible advice: to learn, to learn, and once more to learn. . . . To learn, by acquiring the teachings of Marxism-Leninism, based on the world-outlook of dialectical materialism, which represents the highest education in a general sense, and which gives us the mental weapon for building up a new Socialist society.

So was it made apparent how exceedingly dishonest is any talk of respect for religion, or of a desire on the part of the Government, dominated by this Communist Party, to establish an enduring relationship with the Catholic Church. So also was the pattern of events in the latter part of the year made abundantly clear by the end of May. Nevertheless, the technique of deception of which we have spoken was elaborately maintained. The Czechoslovak People's Party, formerly Catholic, had lately been elaborately "purged", but it was kept in nominal being, as it is to this day, in the naive attempt to make the people think they were governed not only by Communists but by a coalition in which Catholics were represented. The Chairman of the Central Committee of this party was the Minister of Transport, M. Alois Petr. To him, in deference to his claim to be a leading Catholic layman, Mgr Beran wrote in the name of the Hierarchy on 4 May,³ asking for assurances. M. Petr did not reply. But when the Central Committee of the Czechoslovak People's Party met in Prague on 12 May he declared that in the negotiations which had been opened on 17 February⁴

¹ Also cited in the Pastoral Letter of 19 June; but these quotations are taken from the full text as given in the English-language *Prague News-Letter* circulated by the Czechoslovak Government from Stalinova 3, Prague XII; Vol. V, No. 9.

² Italics ours.

³ This letter was approved by the Bishops at their meeting at Olomouc on 29 April, referred to in these pages last month.

⁴ M. Petr himself took part in these negotiations on the Government side. *Vide* these pages last month.

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the National Front (*scilicet*, Government) showed their goodwill to fulfill all demands of the representatives of the Catholic Church, in so far as such demands should be justified.

On 17 May, when the Hierarchy met in Prague, Mgr Beran therefore wrote again to M. Petr, in the strongest possible terms¹:

Do you not see what a sin you are committing when you mislead the faithful by inaccurate reports in your Press, while the Bishops are deprived of all means of informing the Catholic public?

We give you this final warning, and with all the more emphasis because, according to the latest reports, the chief task assigned to the People's Party for the immediate future is the formation of a new "*Catholic Church*", without the present Bishops and without the Supreme Head in Rome.²

We therefore protest expressly against your speaking in the name of the Catholic faithful. We protest against the fact that in the Press material sent abroad the Czechoslovak People's Party is expressly called "*Catholic*", whereas not even on the smallest scale do you safeguard the interests of the Church.

On the same day Mgr Beran wrote also to the Minister of Education, M. Nejedlý,³ protesting in language no less strong against the *Gazette of the Catholic Clergy*, and against the announcements contained in its pages, including threats of legal (or illegal, as Mgr Beran insisted) proceedings against various Catholic associations.

¹ The full text of this letter is in *The Tablet* of 2 July, at p. 14.

² Italics ours. This undoubtedly was the programme for 1949, with the hope of repeating the schism of thirty years before; and its singular lack of success is a measure of the reaction of the Czechoslovak people to Soviet Communism as well as of their attachment to the Holy See.

³ Full text in *The Tablet* of 25 June.

(*To be continued*)

Translation

MEMORANDUM OF THE ARCHBISHOPS AND BISHOPS OF CZECHOSLOVAKIA TO THE GOVERNMENT OF THE CZECHOSLOVAK REPUBLIC:

17 NOVEMBER, 1949

FOLLOWING the Conference held in Prague on 21 October, 1949, the Roman Catholic Bishops presented a petition to the Government of the Czechoslovak Republic in which they strongly demanded a revision of the laws concerning the Church. They have, furthermore, addressed to the clergy a circular containing directives regarding the *Congrua*⁴ and the oath of allegiance to the Republic.

⁴ The *Congrua*, of course, is the well-established system of stipends paid by the State to the clergy in recognition of their services in a civil capacity, as in being responsible (until the New Year, 1950) for keeping registers of births, marriages and deaths, etc.

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"On 14 November, 1949, reply was made to the petition in a letter from the Head of the Government to the individual Bishops, but not as an answer to a request, such as was permitted by the Constitution (Paragraph 25) for reaching a peaceful agreement, but rather as if they had committed a crime. The Ordinaries were accused

"of having refused the obedience which every citizen owes to the State, of having invented rumours concerning a threat to religious liberty, of disturbing the peace, of abusing religious activity in order to oppose public order and good manners",

"and so on. Moreover, the letter did not conceal certain threats. Meanwhile, plans and directives, which attack the organization, order and life of the Church, and which thereby threaten religious life in Czechoslovakia, were hurriedly worked out and published. The Bishops, who have the duty to speak before all others, are competent in judging the significance of the new laws regarding the Church.

"We recognize the civil authority and the right which it has to govern in temporal affairs, and we are ready to help the Government in their just administration, but we claim freedom for the Church. Therefore, aware of our responsibility before God, before the Church, and before the Catholic world and the entire people of our Republic, we ask the Government to reconsider those laws, and to revise them through an Administrative Decree, so that they may not run counter to the constitutions of the Church, and may thus be put into force. They are now contrary to the law of God, which cannot be changed, even by the Church herself, and contrary to the independence of the Church and the spiritual interests of an absolute majority of the citizens. Not even in States where the Church is not officially recognized is her freedom so trampled on as here.

"Christ founded the Church, and gave her a constitution. Every bit of the authority of the Church comes from Christ. The Church is autonomous, and independent of human authority in her mission and in her activity. By Divine authority the Pope is her head, and the Bishops are her connecting members. They teach, sanctify and direct their dioceses as ecclesiastical law determines. The requirements of this law protect the interests of Christ's work. To limit the rights of the Bishops in the direction of their dioceses is equivalent to threatening the very organism of the Church. If the Church renounced her rights, which are at the same time duties, she would no longer be the Catholic Church; religious life would be thrown on to the mercy of passions and errors.

"The new Laws and executive Decrees put the Church outside the law. They practically give a spiritual power to the offices of the State. The Bishops can be set aside; or they can be compelled to become the simple instruments of the lay power. Paragraph 2, section A, of Executive Decree 228, authorizes the State Office for Church Affairs¹ to issue directives, to regulate and to supervise, in all matters that are ecclesiastical and religious. The Office in question would thus become the supreme ecclesiastical authority. But the Church cannot bow before a law that contradicts the Law of God. She must obey God before men (Acts v, 29). The Constitution guarantees us religious liberty, which means above all to be able to observe the law of God. But with the above-mentioned Executive Decree this liberty becomes substantially limited:

"(1). In the statement of the Ministry of the Interior of 20 October, 1949, ZN 142/19-1/2, regarding the application of the aforesaid law, it is said in Paragraph No. 9:

"that the surveillance of religious teaching shall be put into effect by agreement with an Office expressly for schools, worship and hygiene, and that the surveillance shall be limited to the content of the teaching".

¹ The State Office for Church Affairs was set up when the new laws came into force, on 1 November last, relations with the Church having previously been within the competence of the Ministry of Education. Responsibility for the new Office was made to carry ministerial rank, and it was put in charge of M. Alexei Cepicka, the son-in-law of President Gottwald, who, as Minister of Justice, had previously conducted most of the campaign against the Church, and of whose not very admirable career there is an account by M. Jan Stransky, son of a former post-war Minister of Education, in *The Tablet* of 12 November last.

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"Thus the State appropriates the right to determine what must be taught.¹ There is the danger that it may forbid the teaching of Catholic truths, and may command the teaching of heresies. Such an intrusion into the substance of religious teaching would be unacceptable to the conscience of Catholics, and could not be binding.

"(2). Paragraph 16 of Government Decree 219 says:

" 'Secular and regular clergy may carry on spiritual activity only with the consent of the State.'

" 'Christ gave the Church the power and the obligation to labour for the salvation of souls. If the State demands conditions for spiritual activity which are more difficult than those for the service of the State, it is guilty of injustice. The consent of the State could be denied where the law of God expressly commands spiritual activity. We ask that Paragraph 17 of the Constitution shall be respected:

" 'Everyone has the right to perform acts which are inherent in any religious profession whatever.'

" 'It follows that the performance of acts for which priests have been ordained and authorized by the Holy Father and their own Bishops is an inalienable right. If someone becomes guilty of a true crime, the State then has the right to try and to punish.

"(3). According to Paragraph 18 of the Government Decree, the State wishes in certain circumstances to take measures to assure, for its own part, the due conduct of spiritual administration. But just as no one can validly celebrate Mass unless he has been regularly ordained by a Bishop, so no one can exercise spiritual jurisdiction, or be temporarily invested with an office, unless he has a canonical order from the Bishop. *No Catholic priest can accept or exercise any office with which he has been invested, even only provisionally, by the power of the State.* That would be invalid and illicit (cf. Canons 2394, 2395). In like manner, an ecclesiastic cannot abandon the post that has been assigned to him in a regular manner without the permission of his Bishop (Canon 2399). Therefore the removal and the transfer of priests by order of the State would constitute open violence to the Church.

"(4). It is likewise necessary to reject the institution of ecclesiastical offices according to the provisions of Paragraph 5 of the Government Decree. In this paragraph, by 'offices instituted with the consent of the Government' are meant those which the State Office for Church Affairs recognizes after having consulted the appropriate ecclesiastical quarter. If such offices are established with the consent of the State, the Church must decide, and not merely be heard. By 'ecclesiastical quarter' only the Ordinariate may here be understood (Canons 1414-1418).

"(5). (a). The most serious intrusion into the organization and constitution of the Church is the manner in which the assignment of offices should take place according to the provisions of Paragraph 30 of the Government Decree. The Ordinaries declare, by virtue of an inalienable right, that the vacant offices shall be assigned by the Ordinary, and not by the Chancery.² Not even the State may compel a Bishop to yield certain rights to his Chancery office, least of all when the State has declared that all laws hitherto in force are abolished.

"(b). By virtue of the same Government Decree, all vacant offices must be advertised in the *Gazette of the Catholic Clergy*, a publication which the Ordinaries cannot recognize. The clergy have rejected and will continue to reject a periodical which has attacked the Holy Father and the Bishops, and in which the schismatic 'Catholic Action' has been propagated. The Ordinaries are prepared to accept it as a simple central organ of the State for all confessions, on condition that they themselves are able to publish the *Acta Curiae*, in which vacant offices shall be

¹ Italics here, and everywhere in this document, are ours.

² The provisions under paragraphs 5 (a) and (c) and 7 are specially insisted upon because of the presence in the Chanceries of the various dioceses, and in particular of the Archdiocese of Prague, of the "plenipotentiaries" of the State installed there during the summer, to the exclusion of the Bishops' staffs. These "plenipotentiaries", who are still there, have been and are making free use of the seals and writing-paper of the Church for issuing to the clergy the instructions of the State: *vide* paragraph 7.

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advertised. For purposes of information they are also prepared to have vacant offices and changes of personnel published in the State *Gazette* as well.

"(c). The proposition that the Chancery should present the applications of all those applying for an office, and that it should duly reply to eventual objections as unacceptable. In these cases it is often a question of matters of an interior and moral kind, and not rarely of a secret rather than professional nature. The Ordinary cannot renounce the obligation of excluding from the applicants, after having heard the examiners, those whom he considers unworthy. If the Church did not have the right to decide on the fitness of candidates, she would be obliged to accept whomever the State might present. An official of the State, even one having the best of intentions, cannot know all the qualifications necessary for worthily exercising a spiritual office; just as an ecclesiastical superior does not know the conditions necessary for exercising, for example, a military office. And so it could happen that an unsuitable persons might be chosen.

"(d). According to the provisions of Paragraph 17, the appointment of an ecclesiastic to an office established by the State requires the consent of the latter. It is necessary to establish within what time-limit the State will express its view, in the same way as is the case with the undertakings of the State towards the Czech National Church,¹ for which it has established a thirty-day limit. All Churches are considered equal by the State. Moreover, it is necessary to except from the obligation of previous consent the positions of chaplains and administrators, because in these cases appointments must often be made quickly.

"(6). According to the explanation of Government Decree No. 20 given by the Ministry of the Interior, the State Office for Church Affairs must approve and grant holidays for the clergy. Even this provision could threaten the interests of souls. The law of God obliges, under pain of sin, that in certain circumstances the faithful shall not be abandoned. The ecclesiastical superior can and must know better when and for how long an ecclesiastic can leave his post. He will show that his action depends on the authority of the State by presenting the certificate of the official doctor. In other respects, according to the provisions of Paragraph 1 of Government Decree 219, ecclesiastics are employees of the Church. According to the requirements of the general law, therefore, the Church will grant holidays to her own employees.

"(7). Again, we request the annulment and the recall of the plenipotentiaries in the Chanceries and episcopal offices, because it is contrary to Divine and also to civil law. A layman cannot exercise an act of jurisdiction over an ecclesiastic. Not even the State can authorize the plenipotentiary to function independently; it can only authorize him to scrutinize and inspect the rescripts. In reality, the plenipotentiaries have often themselves sent rescripts, and even decrees naming priests, and they have invested them with ecclesiastical offices, which is absolutely contrary to law, and therefore invalid and without juridical foundation. Finally, the clergy cannot and will not respect such measures. Moreover, the so-called plenipotentiaries of the Chanceries are not justified in remaining, according to the provisions of the new laws. We ask for the return of the offices of which they have taken possession.

"All this we claim and request, convinced that in the past we have asked and given notice in sufficient time and on repeated occasions, and after having exhausted all the possibilities of coming to an agreement with the State. If the State will revoke the measures taken, which have so perniciously attacked the structure of religious life, and now the life of the Church itself, a tranquil time of blessed collaboration can come. We give assurance that it is a question not of our personal rights but rather of inalienable Divine rights. All of us ask for one thing only, the liberty of the Church—liberty in administration, in organization, in teaching and in the care of souls. Our demands are supported freely and spontaneously by millions of believers among our people, who know that we have come from their ranks,² that we live for their highest interests, and that we have already

¹ The Czech National Church is the schismatic Church, about a million strong, which was created after the establishment of the Czechoslovak Republic, following the War of 1914-18.

² It is notable, in view of a good deal of Communist propaganda, that none of the Czechoslovak Hierarchy comes from a family that could possibly be described as aristocratic; most, like Mgr Beran himself, are of very humble origin.

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suffered much. The entire clergy supports us. Some individuals who have forgotten their ordination and their spiritual mission have become separated from their brothers; if the people despise them, we pray for them, and paternally await them.

"We ask the representatives of the people to understand that we cannot give to Caesar that which is God's. If, however—which may God forbid—a war of religion should follow from this our clear declaration, then all the world will see that we have not been the cause of it, because what we do is nothing other than our sacred duty to defend the things which are God's.¹ We defend ourselves with the rights of one who is attacked. We have never attacked anyone. Therefore, for the love of peace and tranquillity, for which we wish to labour with the clergy and the people, we ask the Government of the Czechoslovak Republic to cease violating the rights of God, and not to compel by threats the observance of a law which in practice cannot be observed.

"The persecution of the Church has always belonged to the most sorrowful chapters of a nation's history. Our land has already suffered enough, and has had numerous victims. The glorious history of the Holy Church, of the Mystical Body of Christ; the history of our saints; the profound religious life of our country, place an obligation upon us. The State can be sure that in the land of holy martyrs, of Prince Wenceslaus, of Bishop Adalbert, of the priest John Nepomucene and of the Martyrs of Kosice, there are still numbers of the faithful and of priests who are ready, with their Bishops, to sacrifice all to defend the rights of God, the rights of the Church, and true religious liberty.

Prague, 17 November, 1949.

Signed)

- ✠ JOSEF BERAN, *Archbishop of Prague*,²
- ✠ JOSEF KARL MATOCHA, *Archbishop of Olomouc*,
- ✠ MORIC PÍCHA, *Bishop of Hradec Králové*,
- ✠ JAN VOJTÁŠEK, *Bishop of Spis*,
- ✠ JOSEF ČÁSKÝ, *Apostolic Administrator of Kosice*,
- ✠ ANDRĚJ SKRABEK, *Bishop of Banská Bystrica*,³
- ✠ KARL SKOUPÝ, *Bishop of Brno*,
- ✠ PAUL GOJDIČ, *Bishop of Prešov*,⁴
- ✠ EDWARD NECSEY, *Apostolic Administrator of Nitra*,
- ✠ AMBROSE LAZÍK, *Apostolic Administrator of Trnava*,⁵
- ✠ JOSEF HLouch, *Bishop of Budejovice*,
- ✠ ŠTEFAN TROCHTA, *Bishop of Litoměřice*,
- ✠ ROBERT POBOŽNÝ, *Vicar Capitular of Rožnava*,

FRANTÍZEK ONDEREK, *Apostolic Administrator of Český Tesín (Teschen)*.⁶

¹ This reference to a possible "war of religion" has been much quoted.

² This document, unlike other statements from the Hierarchy during the preceding months, bears the signature of Mgr Beran; there is good reason to believe that he was not present when it was drawn up, but that the Bishops were successful in getting a copy to him for his signature. The presence of his signature certainly does not imply that he was by this time again at liberty.

³ The Bishop of Banská Bystrica died in the second week of January 1950.

⁴ Mgr Gojdič is the Bishop of the Eastern Rite.

⁵ Mgr Lazík and Mgr Pobožný were consecrated as Bishops on 14 August last.

⁶ Mgr Onderék, who is not a Bishop, has been cited several times recently as one who favours compromise with the Government and is at variance with the Hierarchy, so that it is important to note his signature to this and other documents.

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